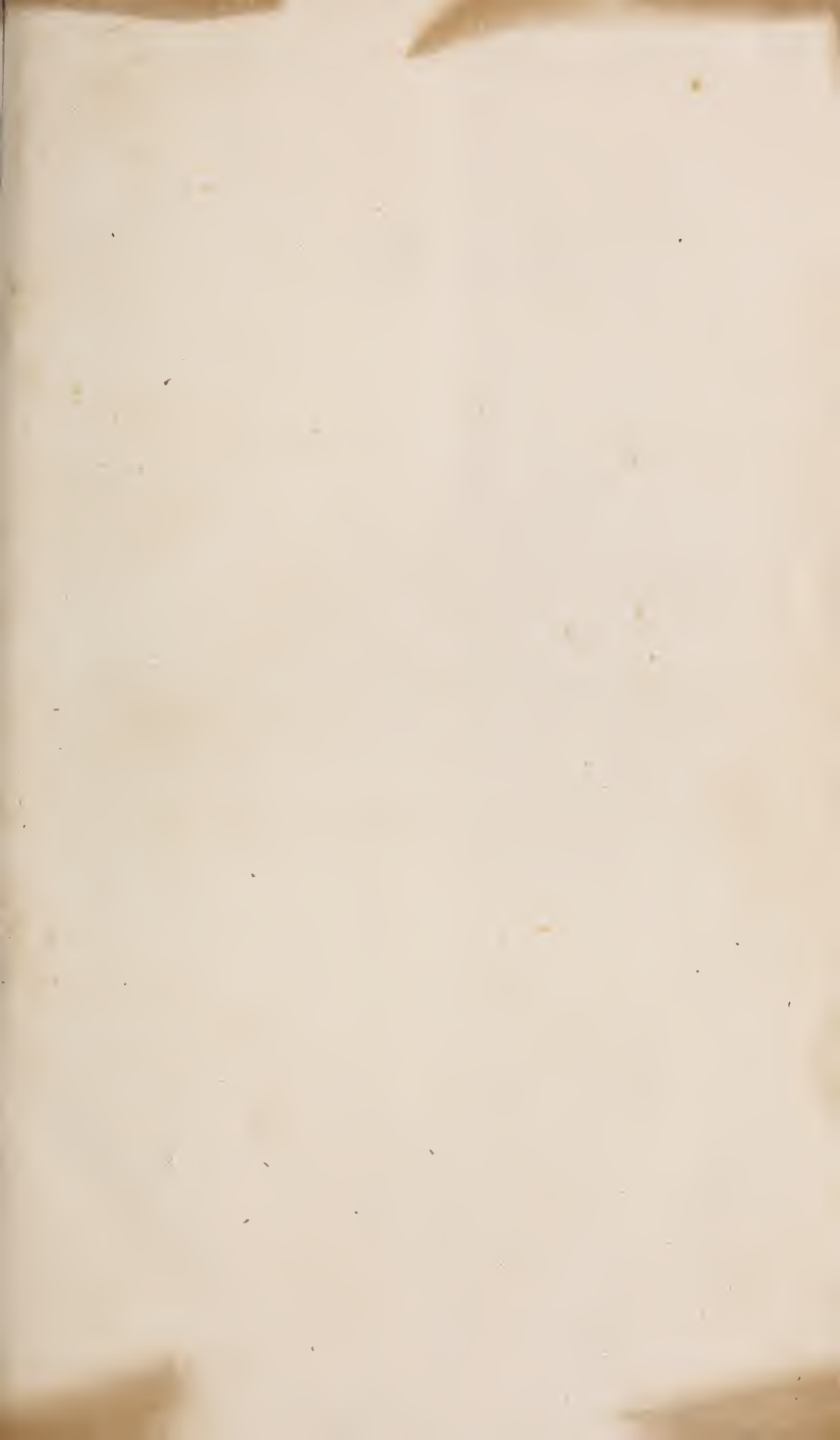


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# The Spirit of Missions;

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EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

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To the intent that now unto the principalities and powers in heavenly places, might be known,  
by the Church, the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

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VOL. XVI. FOR MDCCCLI.

New-York :

PUBLISHED FOR THE BOARD OF MISSIONS,  
BY DANIEL DANA, JR.,

No. 20 John-Street,

.....  
1851.

IT BELONGS TO THE CALLING OF  
A CHURCH OF CHRIST, TO PREACH  
THE GOSPEL, NOT ONLY IN CHRIST-  
ENDOM, BUT TO ALL MANKIND, FOR  
THE PURPOSE OF LEADING MEN TO  
THEIR SAVIOUR.



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# The Spirit of Missions:

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XVI.

JANUARY, 1851.

No. 1.

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## MISSIONARY REPORTS.

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### Georgia.

*St. Mary's*—REV. W. D. HARLOW.

“It always disheartens me, when I come to make out my report, that so little has been accomplished after so many days of toil and prayer, and anxiety and care. But I try to take courage by remembering, that the kingdom of God cometh not with observation; and by hoping, that bread may have been cast upon the waters, which will be found after many days. If good attendance on my ministrations is any evidence of success, I have some cause for encouragement. There is not a single service of our Church at which I do not have regular visitors from the other religious denominations in town.

“That God may prosper his work, in this place, in his own good time, is my constant prayer.”

---

### Florida.

*Marianna*—REV. J. S. GREENE.

“Our Sunday School is backward, owing to the great sectarian influence exerted against us. However, our trust is in the Lord, and we will work while it is day. We have a handsome lot for our Church, and the materials on it, whenever sufficient funds are collected for its erection.”

## Alabama.

*Talladega*—REV. T. A. COOK.

“You will rejoice with me that we have succeeded in raising a subscription of about \$1400. We have been aided very much by the exertions of Mr. A. J. Campbell, a talented artist, who is spending some time at this place. Had it not been for him, I do not know what we should have done. I make this honorable mention of him with pleasure to myself, and in hopes it will be gratifying to his friends and the Church; especially as he is not a communicant.”

*Carlsville*—REV. F. B. LEE.

“I am not without hope that my labours may be blessed to the conversion of some who have not professed themselves the followers of Christ; and to the spiritual improvement of those who have. The system of catechetical instruction is still pursued in place of Sunday School instruction, and is more popular.”

*Marion*—REV. W. A. STICKNEY.

“The new school house has been in use since midsummer, fitted up prominently for worship, with well executed stained glass windows and symbols. The missionary would not murmur, but he is much in need of the plighted pittance, as he receives nothing here worth mentioning. Our work is a hard one in this distant, ignorant region. But blessed is the rest that awaits the toilsome day, whether much has been accomplished in it or not, as far as the eye of sense can perceive.”

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Louisiana.*Alexandria*—REV. A. D. MCCOY.

“In this report I have to record that the sharpest affliction that can befall man has overtaken me within the past six months, in the removal of my companion by death; leaving me alone with my children thus far from my kindred.

“But in the midst of judgment God has remembered mercy towards me, and attended the services and sermons with the Holy Ghost, sent down from on high, especially when I have been presenting his truth to the large number of colored people committed to my pastoral care.

“I have baptized twenty-eight infants and fifty-four adults. Many others are now under instruction to be the more fully prepared for reception into the Church.

“We have on our Church lot the bricks for the Church, and the mortar made. We have the window frames, and the sashes glazed. We have also the materials for the roof, pews and the floors. But we have not the money, twelve hundred dollars, to pay for putting these together into a Church, for the erection of which we suffer much.

“The practical difficulty in the way of our obtaining the means of building among ourselves, arises from the fact that the central part of the parish, Alexandria, contains but few friends of our Church who possess much worldly substance, therefore we have to look to those who reside from twenty to forty miles distant, and who can but seldom attend the services.

“Our Female Seminary, which was opened in the parish under the auspices of the Bishop of the Diocese, two years ago last August, is succeeding well, though put to great inconvenience because of the unfinished buildings.

“When we shall obtain the means to complete these and to erect the church, we shall, with God’s blessing, be able to relieve the Board from assisting us further.”

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### Tennessee.

*Covington*—REV. J. A. WHEELOCK.

“Since my last report, I have organized a Sunday School and Bible Class, both of which are flourishing beyond all my expectations. Our homely edifice is now receiving a new roof, the gift of a few zealous ladies, and which will make it suitable to worship in during the rainy season. I think I may safely say, the parish is in a prosperous condition. It has had to struggle so hard to maintain its own ground, that I could not call upon it to make an offering for the Society, but I wish you to take two dollars from the little salary you owe me, and credit it to St. Matthew’s Parish.”

*Somerville*—REV. W. M. STEEL.

“Since my last report, I have officiated regularly at this place and at Trinity Church, Tipton county, with the exception of a few weeks spent in attending our Diocesan Convention, and in visiting a relative. The present prospect for the advancement of the Church in Somerville is by no means flattering. Time and labour, however, may do much towards removing the causes which impede its growth. We experience a very serious inconvenience in not having a suitable house to worship in. Although failure stares us in the face, steps will be taken during the ensuing year, to provide a place for worship, however humble it may be.

“In Trinity Parish, where I have laboured most, the fruits of my labour are more evident in an increased interest in the affairs of the Church, and in the spread of sound Church principles. Still it will require years of diligent and persevering labour to counteract that spirit of indifferentism which prevails throughout this country. We can but labour in hope.”

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### Kentucky.

*Shelbyville*—REV. F. ELWELL.

“I am thankful to be able to add, that there is in this vicinity, a growing interest in the Episcopal Church; and I hope, by God’s blessing on my labours, to see, in the course of another year, a sound and healthy increase in the number of communicants.

“The young people in the College of course claim my most diligent attention, and it is my endeavour in my teaching, both public and private, to ground them thoroughly in the doctrine of our most holy faith.”

*Hopkinsville*—REV. G. BECKETT.

“Your missionary would again thank God and take courage, for though

we have much to try and vex the soul, the Lord of Hosts affords some tokens of his presence. Often, have we had cause to believe, has the soul been led to feel its own nothingness and weakness while in a state of nature, and been brought by the quickening spirit to cry unto God for help and strength, and to seek to realize union with Christ. Being thus emptied of all self-righteousness, as spiritual grafts, have we seen them inserted into Christ, the spiritual stock, and been permitted, by our care and culture, to witness some of the most cheering fruits of true piety and devotion. Oh! what a glorious gospel has been committed to our trust. So far as the work of Christ concerns man's redemption, it was completed and magnified by His own sufferings and death, and nothing can possibly be added. In respect to the exemplification and spread of that blessed work, we, as missionaries of the cross, have much to do. For, as to what concerns the glory of God now, the conversion of the world, and the well being of the Church, and of each individual member of it, he has left us an example to follow his steps, that we, even we, should do the work of the Lord.

"Our condition is much as it was at our last report. The class of candidates for confirmation has increased, and there has been a decided improvement in all our church matters. We are anxiously looking forward to a visit from our beloved Bishop, when a number will renew their baptismal promises."

*Hickman*—REV. N. N. COWGILL.

"It again becomes us to make our humble and thankful acknowledgments to the Father of Mercies, for the good measure of general health He has been pleased to give us; that we and our people have been *again* exempted from that pestilence which has been abroad in the land.

"Our spiritual health is far from what it should be; there is more of coldness and want of zeal in us all, than we have ever before known. While other portions of the vineyard has been refreshed from on high, we are suffering from a spiritual drought. May the Lord regard us and revive his work in our own hearts, and in our midst!

"Your missionary spent the last Sunday in July at Princeton, where he preached three times. A call was given him to take charge of that interesting parish, which he was very desirous of accepting, but the way not being made clear, it was declined.

"If there is any one place out of heathendom, that needs the prayers and the aid of the people of God, more than any other, it is *this*. The grace of God here seems to be powerless, the people are wholly given up to wickedness. Yet we cannot but trust that the Lord hath a people here, on whom the new name is written.

"Could another labourer be found willing to come into this dark corner, your present missionary would cheerfully yield."

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Ohio.

*Dresden*—REV. A. T. MCMURPHEY.

"Our church building having been completed a little more than a year, was consecrated by the Bishop of the Diocese on the 16th of September. Thus, by the blessing of Almighty God upon our feeble efforts, we are per-

mitted to worship Him under our own vine and fig tree. And though as a Church we are yet few in number, still we have much reason to be encouraged in view of what has been accomplished. The number of communicants since I assumed the charge of the parish, which was three years the 1st of last April, has increased from 11 to 23, and the greater proportion of additions have been heads of families, and such persons as are calculated as strength and stability to the Church. The most interesting feature of the parish at present, is the Sabbath School, though established but little over a year, and but few children connected strictly with the congregation, yet the average attendance for some months past has been from eighty to one hundred, with a corresponding number of teachers.

“In regard to the church at Madison, I can say but little. All properly connected with the parish are now communicants, so that there is no immediate prospect of growth, except it be in those virtues which adorn the Christian character, and in which, I am happy to add, there is encouraging manifestation.”

*Wooster*—REV. J. J. McELHINNEY.

“Your Missionary takes pleasure in stating his belief, that the prospects of the Church at this station are more encouraging than they have been for a number of years past.

“The parish embraces, in the small number of its supporters, a few earnest, true-hearted Churchmen, who manifest by their deeds, that they consider themselves called to be co-workers with the Missionary, in advancing the cause of Christ and his Church.

“Indeed, it may be truly said of the friends of the Church here, that they yield to none, in point of enlightened zeal for its welfare, and liberality in its support. It is believed that no parish in the Domestic field contributes more liberally, in proportion to its means, to Church objects, than this.

“In view of this statement, it may appear surprising that the growth of the parish has not been more rapid. But when it is considered that the Church has been in existence in Wooster only nine years; and that during fully one-third of that time it has been without a Missionary; at no one period having had a resident minister for more than eighteen consecutive months, it will no longer be wondered at, that its growth, heretofore, has been comparatively slow, and apparently little answerable to the labour and expense bestowed upon it.

“There is no doubt, that what the Church at this point most needs to ensure its prosperity, is, that it have the services of a prudent and diligent pastor, for a number of years uninterruptedly. Frequent removals and changes, on the part of Missionaries, have been the bane of this parish, in common with most others in the West; and it is in vain to look for any very rapid Church extension, so long as the state of things in this respect continues unaltered.”

*Raccoon*—REV. A. EDWARDS.

“Your Missionary reports, that nothing of great importance or special interest has transpired in this Missionary field, since his last report. According to the Bishop’s appointment, one-fourth of his time has been spent at Galiopolis, where the prospects of our Church are as encouraging as could be expected under the present circumstances.”

## Indiana.

*Mishawaka*—REV. B. HALSTED.

“ Since Easter the services of the Church have been continued as usual. Within the last quarter, however, my ministrations have been interrupted on several Sundays, having suffered much from the prevailing sickness of the country, chills and fever, which has this year been more general than for several years past.

“ In April our esteemed Bishop made his primary visitation of the parish, and on the fourth Sunday after Easter, held an ordination, administered the Holy Eucharist, and confirmed three persons. The congregations were large, and the services peculiarly solemn and interesting. The Bishop remained with us three days, preaching five times, and leaving a very favourable impression on the minds of those who heard him, and who, I think, could not fail to be instructed and edified by his sound and able discourses.

“ One infant has been baptized, and three persons added to the number of communicants.”

*Bristol*—REV. H. WHEELER.

“ In making my report at this time, I have to say that the present aspect of things, at this station, indicates nothing discouraging. I believe on the whole, that our progress is onward. Since my April report, there have been baptized one infant, and one adult, who with three others at the visitation of the Bishop in May, received the holy rite of confirmation. For the last two months or so, attendance on the services has been rather limited; but owing, as I trust, to sickness, which has prevailed amongst us this season to an unusual extent, taking off from my little flock three individuals, two infants and one adult, our aged and beloved Senior Warden, Mr. James H. Gregory. In proportion to the restoration of health to our community, my congregation now begins to assume its wonted appearance—in which, as usual, are often seen members of the different denominations by which we are surrounded, sitting as attentive listeners; and although I have never ceased to set forward the peculiar claims of the Church, some of them frequently kneel before our altar to partake, at our hands, of the sacred emblems of Christ’s body and blood. For my own part, I have been blessed with a good degree of health, only having been interrupted in my duties two or three Sundays.

“ In accordance with the advice of our Bishop, I now give one Sunday a month to Lima, a flourishing little town twenty miles east of this, where there are a few Church people not lacking for zeal.—I think they only want regular weekly services to give the Church there a firm footing.

“ Last month, in consideration of lightening the burden of my people, that they might go forward more effectually towards the completion of our church edifice, I resumed my school, which I had suspended for six months. This, of course, interferes somewhat with my pastoral duties, but I endeavour to make it that the Church shall not be the loser. For although, on account of the mixed character of my patrons, as to their religious views, I am unable to proceed on strictly parochial principles, yet I use the Prayer Book, regularly opening and closing with selections from the morning and evening services, the whole school uniting in the responses, and have introduced catechetical instruction as far as is practicable.”



*Vincennes*--REV. A. VARIAN.

“Within the past six months the parish has suffered much loss by removals from the place, and from the ravages of the Cholera.

“Although the disease fell with peculiar violence upon my congregation, and I was much exposed from my necessary intercourse with the sick and dying, yet through a kind Providence myself and family were preserved from the much-dreaded scourge, with only those premonitory symptoms which all experience when exposed to a Cholera atmosphere. I regret to say, that our recent losses, in connection with other contemplated removals, render the present prospects of the parish much less flattering than when I first entered on my charge in this place.”

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 LABRADOR.

(From a Quarterly Paper of the Society for the Propagation of the Gospel in Foreign Parts.)

THIS remote country is separated from us by four thousand miles of water. It may be said to be precisely opposite to us, being situated within the same degrees of latitude which include Great Britain and Ireland. Although it has been formally recognized as a part of the British empire for nearly two hundred years (since 1668.) yet the spiritual ministrations of the British Church were unknown to its inhabitants until the autumn of 1848, when it was visited by that truly Missionary pastor, Bishop Feild, of Newfoundland.

The Esquimaux were in the undisturbed possession of it when it was discovered by the famous navigator, John Cabot, in 1497. In 1610, it was again visited by Henry Hudson, when he sailed through the Straits and into the Bay which are still called by his name, in that fatal voyage from which he never came back. The French at this time occupied Canada; and their fur merchants carried on a trade with the natives in the neighbourhood of Hudson's Bay. This traffic, in the course of time, opened a way for the propagation of the Christian religion. French priests occasionally appeared amongst those natives who were in habits of intercourse with the French merchants; and many were admitted into the Romish Church. In the year 1770, some Moravian Missionaries, who had been established since 1733 in Greenland, settled on the coast of Labrador, 500 miles distant from Greenland, at a place to which they gave the name of Nain. A blessing has rested upon their zealous and persevering labours. They have now four Missionary stations at Nain, Okkak, Hope-dale, and Hebron, lying between 300 and 600 miles north of Sandwich Bay; and reckon about 1,200 native converts and 500 communicants.

The early accounts of Labrador represented it as a most gloomy and inhospitable country, characterized by extreme barrenness of soil, and great severity of cold during winter, which lasted from September to June, the surface consisting chiefly of rocks on which nothing but mosses and lichens would grow; the soil in a few narrow valleys merely an imperfect peat-earth, which gave nourishment to dwarf birch-trees, willows, and larches. However, the Straits of Belle Isle, which separate Labrador from Newfoundland, are but twelve miles across, and the Newfoundland merchants soon began to establish a very profitable fishery during summer along the whole

coast, nearly as far north as Sandwich Bay. The crews then learned to remain here during winter, and employ themselves in the pursuit of seals, and in trapping foxes and martins for their furs. And thus, by degrees, this part of the coast of Labrador has become peopled by about 1,200 settled inhabitants, nearly all of whom profess to belong to the Church of England, besides about ten times as many visitors during the summer months.

Dr. Feild was consecrated Bishop of Newfoundland in 1844; and a munificent Clergyman, the Rev. Robert Eden, soon after presented him with a small schooner, named the *Hawk*, to be used in visiting the various parts of his too extensive diocese, where the sea is almost the only highway. In the autumn of 1848, the Bishop crossed over from Newfoundland, and examined the state of the whole coast, from Blanc Sablon (where the diocese of Quebec begins) up to Sandwich Bay, a length of 250 miles.

\* \* \* \* \*

Immediately after his first voyage had made him acquainted with the spiritual destitution of the people, the Bishop conceived the design of planting three Missionary Clergymen on the coast: one at Forteau, a second at Battle Harbour, and a third at Sandwich Bay. When he had written home, the Society, although its funds were then in a very exhausted state, engaged at once to contribute 200*l.* per annum towards the support of these three Clergymen, if the people themselves would provide the remainder. The Rev. Algernon Gifford was sent in 1849 as the first Missionary of the British Church in Labrador. The Bishop, who accompanied him to his station, and left him there, has written to the Society a most interesting account of this incident:—

I feel that it is an occasion of thankfulness that I have been permitted to visit a second time that country, and to minister, however imperfectly, to the spiritual wants of its inhabitants. My last visitation did not extend so far north as that of 1848, but I spent as much time on the shore, and ministered in as many places. Our first place of call was, as on the former occasion, Forteau. It was here, as you are aware, that I determined, if God should prosper me, to settle our first Missionary—to settle him, I mean, as to his head-quarters and chief place of residence; for the Mission extends along forty miles of the shore on each side of the Straits of Belle Isle. My wish was so far gratified—I humbly trust, in answer to the prayers of the Church and my Christian friends and fellow-helpers (for all are fellow-helpers who pray for us)—that I was enabled to bring with me an exemplary young Deacon (Mr. Algernon Gifford,) who had cheerfully devoted himself to the hardest and most laborious post I could assign him.

My design seemed to be favoured in another respect. The only person on the whole shore, who was both able and willing to afford my young friend a decent lodging, had just returned from Halifax, in Nova Scotia, whither he had gone last year with his family to settle and educate his children. His chief reason for leaving the Labrador coast was the sad condition of himself and large family in respect of religious instruction and the means of grace; and the chief inducement to return was the promise or prospect I held out of supplying in some degree that greatest need and necessity. He welcomed me with the same kindness as before, and renewed his offer to receive and provide for any Clergyman who would be content with his humble house and fare. I perceived, however, a depression of spirits in himself and the other members of his family, which I could not account for, till I was informed that since their return they had

lost the youngest child. It was the first death in the family, and it was an occasion of additional grief that the burial had been of necessity in unconsecrated ground, and without the solemnities of a religious service. This circumstance, of course, made the arrival of a Clergyman, though late, more welcome, and by consecrating the ground chosen for a burying place, after preparations for enclosing it, I was enabled to gratify a very proper and pious feeling. Being desirous to introduce Mr. Gifford to the extreme points, north and south, of his Mission, we proceeded, after a stay of three days at Forteau, (during which his books and bedding were landed,) to Blanc Sablon, the southern extremity of his Mission and of my Diocese. And I might really or literally say, I beheld for the first time an end or limit of this extraordinary Diocese. It is really and literally the only spot from which I could pass to or look on another Diocese. Here a small stream divides the dependencies of Newfoundland from Canada, and my Diocese from that of Quebec. This Rubicon I did not pass over, but I looked across it with wistful eyes, for the mere possibility of a brother's presence within view was equally new and delightful. I had never before looked from my Diocese upon any thing but the wide waste of waters. Here Mr. Gifford spent his first Sabbath, (August 12th,) and performed his first ministerial service in his Mission. The services were celebrated both morning and afternoon, in a store kindly provided and furnished for the occasion by the agents of the Messrs. De Quetteville, of Jersey, who have an extensive establishment here and at Forteau. There are other fishing establishments in both these places during the summer, and several hundred men come and return every year. The Holy Sacrament of the Lord's Supper was celebrated in the morning, and a few persons seemed very glad of the opportunity of partaking of this seasonable and holy refreshment. I must not omit to mention, that every possible assistance was given and attention shown by Messrs. De Quetteville's agent, with a promise to repeat the same on every occasion of the Missionary's visits. Blanc Sablon and Forteau are not ten miles apart; and it is hoped that a few may attend the services at Forteau from the former place, though unhappily the work is so laborious and incessant during the fishing season, that scarcely can one man ever leave his post. A large burying place at Blanc Sablon significantly showed the need of religious instructions and ministrations. I did not consider it right to consecrate the ground, as there was no fence and no opportunity of preparing one during my stay. There are a few families resident in this neighbourhood, and two or three of Jersey origin. I visited on Sunday evening with Mr. Gifford, and baptized the children. Nine years had elapsed since a Clergyman (the Rev. Mr. Cusac, of the Diocese of Quebec,) visited this settlement, and most of the children had been born in the interval.

We were detained here by fogs and contrary winds longer than I had designed, but not longer than to one at least of our party was very acceptable. Here Mr. Gifford was to be set on shore, to commence alone and unfriended his ministerial or missionary work. It was no common event, no common trial, to be left alone among utter strangers, common fishermen, without house or home, on the waste of Labrador, and no possibility of retreat or escape—no prospect of seeing a friend, or even hearing by letter from one for nearly a year. What a contrast in every point and circumstance to my 'first Curacy!' During our stay we had prevailed with a fisherman to put a board or partition across his sleeping-room, and assign one moiety to Mr. Gifford, the other half being kept for himself and wife.

The meals would be taken together in the little kitchen, or common apartment, and of course can consist only of the fish and other Labrador fare, for my friend had nothing whatever, but so much clothes as could be conveyed in a carpet bag, with his ministerial habit. The change, even from the accommodation of the Church-ship, was enough to have made many not over refined or delicate drawback; but the loss of society and companionship, of help and advice, in such new and delicate circumstances and for so long a period, was, I believe, much more terrible. Nobly, however, did he endure the trial, and mercifully was he supported. On Friday, August 17th, at an early hour he was warned to depart by announcement of a change of wind which would forward the Church-ship on her journey to the northward. He was rowed off by two hands with his bundle, and so set on shore; and there stood alone watching while the good Church-ship got under way, and I believe till she was fairly out of sight.

Nothing in the way of comment need to be added to this affecting account. Surely no true member of the Church will refuse to give his alms and his prayers also to the strengthening and support of the good Bishop, and of the young Clergyman who is now prosecuting his solitary labours for the spiritual welfare of the neglected Christians of Labrador.

Soon after Mr. Gifford had undertaken this trying office, an Irish Clergyman, and active friend of the Society, the Rev. H. P. Disney, voluntarily offered to place himself, at least for some years, at the disposal of Bishop Feild. The Bishop gladly accepted his services, and, on his arrival in Newfoundland, appointed him to the spiritual charge of Battle Harbour and St. Francis' Harbour. Although the Bishop had designed to make Battle Harbour his principal residence, yet facilities first presented themselves for erecting a Church at St. Francis' Harbour, where some warm-hearted members of the Church are settled, and have offered to contribute half the cost of the building. It is to be entirely of wood, as represented on our first page; the width will be eighteen feet and a half, the length fifty feet, and the height of the wall seven feet. The cost of the whole will be about 100*l*. No provision has yet been made for either school-house or school-master, nor for a house for the Clergyman.

Another Clergyman is still wanted to fill up the third station, according to the original design of the Bishop. Who is there will say in the words of the Prophet, "Here am I; send me?"

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### A SETTLER'S THANKS.

The following letter was recently received by Bishop Mountain, of Montreal, from a respectable settler in the township of Kilkenny, Lower Canada. It is very pleasing to the friends of the Society to see how gratefully the ministrations of the Church are appreciated in the remote parts of our American provinces. Several interesting particulars about Kilkenny and its "Cathedral" may be found in the two Visitation Tours of the Bishop of Montreal, in 1843, and 1846, published in two numbers of the "*Church in the Colonies*," or in the "*Annals of the Diocese of Quebec*," published by the *Society for Promoting Christian Knowledge*. Mr. Lockhart is a

native of Dumbarton, who was sent to Quebec by the Society, in July, 1849, as a probationer for Holy Orders. Having conducted himself to the Bishop's satisfaction, as a Lay Reader and Catechist, he was admitted to the order of Deacons on February 24th, 1850, at Lennoxville.

“ *Kilkenny, May 4th, 1850.*

“ MY LORD,—I need make no apology for the liberty I take, as I am bound both by duty and gratitude to return your Lordship my sincere thanks for the valuable and acceptable gift of a Bible and Prayer-book, which I received from the hand of the Rev. Mr. Lockhart soon after his return from Lennoxville. He also recently let me know that your Lordship had forwarded a parcel to the Rev. Mr. Irwin, at Montreal, containing a Book of Psalms in metre, with another small book, requesting him to have it conveyed to me likewise, or let me know of its being there for me. My Lord, it is my duty to let you know that the Prayer-book, which contains a Companion to the Altar bound with it, is very valuable to me, as I never possessed one before, and I hope I will be much edified as well as profited by the pious instructions contained in it.

“ That your Lordship should so remember me in this retired back-of-the-world place, still adds more to the worth of your Lordship's gift. Permit me to add a few lines respecting our religious prospects at present in Kilkenny, with the state of things that existed before your Lordship's late visit; and also compare our present privilege with the state of things that existed twenty years ago (for I am so long a settler in this township.) To begin with the latter period; we might be said to be hardly one remove from the native Indian. The Sabbath was then very often spent in travelling the wild woods in small parties, armed with an axe or gun, in search of some amusement; while the Sabbath was equally profaned by those who staid at home. None of the ordinances of religion were then or the ten following years within the bounds of this township, except occasional visits of some of the methodist preachers and other dissenters. About ten years past your Lordship was made acquainted with our destitute state, and our spiritual wants began in a good measure to be supplied—from the time of the Rev. Mr. Torrance's services until his remove to Quebec, a brighter and much happier day began to break upon us; but it was succeeded by a long and dreary night of privations, which I am happy to say terminated at the time of your Lordship's late visit to Kilkenny, as we have had regular morning service by the Rev. Mr. Lockhart since that time.

“ What gratitude is due by the people of Kilkenny to Almighty God, and under Him to your Lordship, as well as to the blessed *Society for the Propagation of the Gospel*, who sent and supports Mr. Lockhart to be our minister! No words of mine can sufficiently describe the improvement that already appears. Could the Society above mentioned see the same people I once have seen some twenty years ago,—see them now ‘clothed and in their right minds, sitting’ with becoming attention under the services of our beloved pastor, I am of opinion it would be singularly gratifying to men so benevolent; and I mention this, knowing that your Lordship will rejoice to hear that this wilderness is beginning to blossom, and likely to bear fruit to eternal life. The sum required by your Lordship in aid of Mr. Lockhart's support, will be made up by renting the pews. There are three new pews wanted to give the congregation a convenient sitting.

“ Mr. Lockhart requested me to let him know the population of this

place as near as possible; of the township at large I am not able, but of the Protestant population I can, as I am acquainted with every Protestant family in this township. There are thirty-three Protestant families in this locality, numbering 175 souls, living on an extent of four miles in length, and about two miles in breadth. Situate on the south-west front of the township there is a vast majority of French of late crowding in here from other settlements; but they are squatters, and in general have fled to avoid the payment of seigneurial rents. The number of Protestants above-mentioned all belong to Kilkenny congregation, exclusive of New Glasgow and Paisley.

“ Before I conclude, I beg leave to add, that previous to your Lordship’s late visit to this mission my mind was bowed down under the fear we could not be supplied with a minister, notwithstanding Mr. Torrance still encouraged me to hope and pray on. My fears were partly confirmed by hearing a gentleman say, not long before Mr. Lockhart’s arrival, that your Lordship would give up this township altogether, as no gentleman would undertake to go on our roads.\* I distinctly remember your Lordship told me on your way from New Glasgow to Kilkenny, that in laying down your plans of travelling you always contrived to give Kilkenny a *Sunday* service. You little know, my Lord, how that short sentence cheered my mind, and strengthened my faith in your good-will to have us supplied as soon as in your power; I almost reproached myself with want of faith in God, who has in His kind providence sent us a minister who seems to find no difficulty in getting over our roads. Trifling as this may appear, it will, I hope, in future make me less distrustful in a kind Providence, or in our Bishop’s good-will to have us supplied, and take every possible care of us.

“ I have the honour to be,

“ MY LORD,

“ Your much obliged well-wisher,

“ JAMES IRWIN.

“ N. B I would have acknowledged your Lordship’s kindness earlier, but rheumatism in my arm prevented me; I am thankful to say it is much better.”

\* The gentleman said so without authority, and without foundation for what he said.

## Intelligence.

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### MISSIONARY SYMPATHY.

What an animating principle of evangelical faith it is, and what a sustaining and comforting thought, that we are not acting individually or separately, but as members of Christ's body, as brethren in the family of our Lord; that we are not laboring against the Church, or apart from it, but in it, with it, and for it. In this number of the Spirit of Missions are inserted some very interesting details of Missionary labor in the Colonies of our mother land in our North country, Nova Scotia, and frozen Labrador, where under very rigorous and self-sacrificing circumstances, ministers of the Church of England at their Bishop's call press forward, may we not almost say, unto their martyrdom. And we feel most justly that these champions of the Cross are *our* brothers, *our* ministers, and *our* Missionaries; that the cause is our own, as theirs is theirs; that there is between us an intimate and powerful bond both human and spiritual. The Church of England sends out these devoted men, and our Church sends out her faithful laborers; the former through her great society for the propagation of the Gospel—ours, through the Board, established by its own General Convention. They all feel themselves officers of the Church, and as sent out by her in her royal service, and the consciousness is far more sacred and more ennobling, that they are not their own men, nor the men of a party, but men of the Church and Kingdom of Christ, acting under her appointment.

The old Roman gloried in his name, and that very name was a tower of strength. The Missionary of the Church has a superior position and nobility, and the very idea is a principle of strength which few would willingly forfeit or abandon. And shall not we, the members of the Church, in our quiet homes and comfortable parishes, sympathise with these our soldiers in their hard campaigns, cherish them in our hearts, remember them in our prayers, and sustain them by our offerings?

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### THE ADVENT COLLECTION.

The returns thus far show, that the annual collection has been quite as liberal wherever it has been made as on any previous occasion. We notice also that some parishes not previously in the habit of giving at this season, have done so this year. But we cannot forbear to mention the fact, that but a

very few of the whole number of the congregations have made any contribution at all. It may be in a number of instances, we know it is the case with some, that a regularly appointed time is set apart for this and other kindred objects, when we shall not fail to receive gratifying evidence that the cause of Missions has not been overlooked. There are other parishes in which, from peculiar or local circumstances, it might be altogether inexpedient to present the subject at this season of the year. From these again we have good hope of hearing at a time, when a much larger sum will be given than could possibly be raised now. Still in addition to these, there are many parishes where the subject has never yet, or but seldom, been presented at all, and from which we have received nothing. Addressing ourselves to the Rectors and Clergymen of these parishes, we would very affectionately and respectfully ask, that "a convenient season" may be found, that the subject of Missions at home may not be entirely overlooked or unheeded. When contributions have been asked heretofore, to replenish a treasury empty and exhausted, and to pay off arrearages of debt, the objection has been frequently urged that the Committee had not ought to be in debt, and a very serious obstacle to any adequate measures for the extension of the Church, has been the inability to meet existing obligations. These difficulties have happily been removed. We trust that those who have forborne to lend a helping hand to relieve us in the time of our distress, will now aid us to the best of their ability, that we may never again be forced to appeal for funds to cancel the obligations of the past, but that free-will offerings will be made, sufficient to enable the Committee to look ahead, and endeavour by early attention to the wants of our new settlements and growing territories, to lay such a firm foundation as shall, with God's promised blessing, give strength, vigour, and prosperity to the Church of the future.

The very small sum now expended in this department of Missionary enterprise, will not require any extraordinary zeal, nor unduly tax the liberality of any members of the Church. But if the amount of one year's appropriations is allowed to remain unpaid until the close of another year, the same harrassing, perplexing, and disheartening stories with which the pages of this Journal have so long been filled, must continue, to the disgrace of the Church, and to the mortification and shame of all connected with the Missionary work.



## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th November to the 15th December, 1850:

#### MAINE.

*Gardiner*—Christ Church..... 37 00

#### VERMONT.

*Bethel*—Christ..... 5 00  
*Rutland*—Trinity..... 20 00  
*Shelburne*—Trinity..... 4 00  
*Windsor*—St. Paul's..... 10 00 39 00

#### RHODE ISLAND.

*Newport*—Zion Ch..... 17 00

#### CONNECTICUT.

*Bethel*—St. Thomas'..... 5 00  
*Branford*—Trinity..... 6 36  
*Bristol*—Trinity..... 12 50  
*Hartford*—Christ Ch..... 52 25  
*Meriden*—St. Andrew's..... 15 50  
*Navigatuck*—St. Michael's..... 7 00  
*New-Britain*—St. Mark's..... 5 00  
*New-London*—St. James'..... 60 00  
*Northfield*—Trinity..... 3 00  
*Norwich*—Trinity..... 15 00  
*Pomfret*—Christ Ch..... 23 00  
*Poquetanock*—St. James'..... 4 25  
*Ridgefield*—St. Stephens..... 11 00  
*Salisbury*—St. John's..... 10 00  
*Saybrook*—Rev. G. H. Nichols..... 5 00  
*Grace*..... 5 00  
*Sharon*—Christ Ch..... 4 00  
*Stamford*—St. John's..... 21 42  
*Warehouse Pt.*—St. John's..... 13 00  
*Waterbury*—St. John's..... 233 63  
*Windsor*—St. Gabriel's..... 5 00  
*Woodbury*—St. Paul's..... 10 00 526 96

#### NEW-YORK.

*Brooklyn*—St. John's..... 33 00  
*St. Paul's*..... 3 80  
*New-Rochelle*—Trinity..... 6 00  
*New-York*—Church of the Epiphany, 33 66  
*Church of the Intercession*..... 10 50  
*St. Thomas'*..... 180 50  
*J. G. Peshine*..... 1 00  
*Poughkeepsie*—Christ Ch..... 100 00  
*Sing Sing*—St. Paul's..... 25 00  
*Troy*—Church of the Holy Cross..... 41 00  
*Fallsville, (West Point)*—Ch. of the Holy Innocents'..... 50 03 484 54

#### WESTERN NEW-YORK.

*Angelica*—St. Paul's..... 10 00

#### NEW-JERSEY.

*Ewlington*—St. Mary's..... 44 00  
*Elizabethport*—Grace Church..... 2 00  
*Elizabethtown*—St. John's..... 50 38  
*Morristown*—St. Peter's..... 32 40  
*Mt. Holly*—St. Andrew's..... 40 00  
*New-Brunswick*—Christ Ch..... 26 00  
*Perth Amboy*—St. Peter's..... 45 10  
*Princeton*—Trinity..... 20 00  
*Rahway*—St. Paul's..... 13 00 272 88

#### PENNSYLVANIA.

*Bloomsburgh*—St. Paul's..... 8 40  
*"* S. S..... 2 60  
*Danville*—Christ Ch..... 8 00  
*Muncy*—St. James'..... 33 00  
*Philadelphia*—Gloria Dei..... 20 00  
*St. Luke's*..... 229 76  
*Reading*—Christ Ch..... 20 00  
*York*—St. John's..... 15 65 342 41

#### MARYLAND.

*Baltimore*—St. Paul's..... 165 00\*  
*Baltimore Co.*—Sherwood..... 5 00  
*Queen Caroline Par.*—Christ Ch..... 10 00  
*St. James' College*..... 30 00  
*Washington, D. C.*—Christ Ch..... 13 50  
*St. John's*..... 180 00  
*Washington Co.*—St. Mark's..... 11 00 414 50

#### VIRGINIA.

*Berkeley Co.*—Norborne..... 20 00  
*Kanacha Co.*—Charleston, St. John's..... 5 00  
*Salem, St. Luke's*..... 5 00  
*Loudon Co.*—Middleburgh, Emmanuel..... 20 02  
*Do. for Ill.*..... 10 00  
*Richmond*—A friend to Missions..... 5 00 65 02

#### NORTH CAROLINA.

*Chapel Hill*—Chapel of the Cross... 19 00  
*Edenton*—St. Paul's..... 38 50  
*Louisburg*—St. Paul's..... 10 00  
*Oxford*—St. Stephen's..... 13 00  
*St. John's in the Wilderness*..... 29 17  
*Wilkesborough*—St. Paul's..... 18 00 127 67

#### SOUTH CAROLINA.

*Charleston*—St. Philip's, for the Jews, 5 00  
*Wis. \$21, Texas \$21, Ill. \$10*..... 52 00  
*Mo. Miss. Lec.*..... 0 75  
*Cheraw*—St. David's..... 34 00 91 75

#### GEORGIA.

*Clarksville*—Grace..... 2 25  
*Columbus*—Trinity..... 20 00  
*Ladies' Sewing Soc.*..... 50 00  
*Two Ladies*..... 25 00  
*St. Mary's*—Ch. of the Messiah,  $\frac{1}{2}$ ..... 4 00  
*Savannah*—St. John's..... 73 61 174 80

\*\$23 53 was received at the same time for the Church at Key West, Fa.

| FLORIDA.                             |       | MICHIGAN.                                          |            |
|--------------------------------------|-------|----------------------------------------------------|------------|
| <i>Key West</i> —St. Paul's.....     | 11 00 | <i>Detroit</i> —"Sigma,".....                      | 6 00       |
| ALABAMA.                             |       | INDIAN TERRITORY.                                  |            |
| <i>Carlowville</i> —St. Paul's.....  | 13 50 | <i>Fort Laramie</i> .....                          | 14 00      |
| <i>Jacksonville</i> —St. Luke's..... | 3 70  |                                                    |            |
|                                      | 17 20 | LEGACIES.                                          |            |
| OHIO.                                |       | Third instalment of the late W. J.<br>Cornell..... | 100 00     |
| <i>Massillon</i> —St. Timothy.....   | 5 00  |                                                    |            |
| <i>Zanesville</i> —St. James'.....   | 25 00 |                                                    |            |
|                                      | 30 00 | MISCELLANEOUS.                                     |            |
| INDIANA.                             |       | "T'e.".....                                        | 10 00      |
| <i>Evansville</i> —St. Paul's.....   | 2 62  | "H.".....                                          | 3 00       |
| <i>Fort Wayne</i> —Trinity.....      | 10 00 | "I. O. T.".....                                    | 1 00       |
| <i>Mishawaka</i> —St. Paul's.....    | 5 00  |                                                    | 14 00      |
| <i>Richmond</i> —St. Paul's.....     | 5 00  |                                                    |            |
| <i>Vincennes</i> —St. James'.....    | 8 30  | Total.....                                         | \$2,861 21 |
|                                      | 30 92 |                                                    |            |
| ILLINOIS.                            |       |                                                    |            |
| <i>Springfield</i> —St. Paul's.....  | 24 50 |                                                    |            |

(Total since June 15th, 1850, \$16,637 33.)

## FOREIGN.

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### MISSIONARY CORRESPONDENCE.

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#### Africa.

JOURNAL OF THE REV. J. RAMBO.

(Continued.)

#### MORE HEATHEN SUPERSTITION.

*February 5th.*—Even the most intelligent Greboes cling with tenacity to at least many of their superstitions. I have had an interview to-day with Hyano, (of whom I have before spoken,) who is one of the shrewdest, and perhaps the most influential man in the tribe. He is the Governor of this settlement.

I remarked to him that this was an unhealthy place for white men; others before me had been driven away by disease, and I had taken my two worst spells of sickness here, within a few months.

"Yes," said he, "this Mission-house stands in an unhealthy situation. Before it was built, a native town stood here, and the people who lived in it were very often made sick by the devils, who came in great numbers, and troubled them. The consequence was, the town was taken away. Since Dr. Wilson (of the American Board) built this house, white man has been sick too much here. The devils," he continued, "made Dr. Wilson sick, and killed him. A white man from Cape Coast paid a visit here, and the devils made him sick too. They came in numbers to his bed-side at night, and would not let him sleep. And he sent for me, (said H.,) and I saw them around his bed, with blue lights, and I immediately drove them all away, and the man got well."

I told him I accounted for the sickness white men have here in a different way. I said, "I did not fear all the devils in Grebo; I knew they could not hurt me. Only give me plenty of air, (little malaria here, but lack of air,) and I think I shall be well enough."

I endeavoured to undeceive him, and to argue as strongly as possible against such superstition. But alas! his mind seemed completely shrouded, and he could not be convinced that devils were not the immediate cause of all sickness.

## MISSIONARY MEETINGS ON HEATHEN GROUND.

*Feb. 7th.*—This being the first Thursday evening in the month, the usual monthly Missionary meeting was held at my station. All the teachers, scholars, &c., on the premises, were present. These are precious seasons to us, and all seem interested in them. After opening with singing, prayer, and reading a passage of Scripture, an address is delivered, and some letter or statistics read. All seem particularly interested in, and make many inquiries about, those good Christian people who live in America, who send them Missionaries and books, and who support them in schools. Sometimes they write letters to their benefactors, and seem particularly interested and encouraged by their answers, especially if a present (however small) accompanies them.

Some of our young Christians are becoming very active in behalf of their poor countrymen who are perishing in their sins, and not only pray, and contribute their mite, (about \$8 American currency, during the last six months,) but also speak to their heathen friends and relatives about the salvation of their souls; and strive to get them to keep the Sabbath, and to attend the Chapel. Some, at least, are trying to “do what they can,” at this station, towards hastening the Redeemer’s kingdom.

Not only are these meetings held here, and at Cavalla, for the benefit of heathen converts, but also in the colony. The members of the Church there are about to commence raising contributions to build a neat and commodious native chapel, for the 1,500 or 2,000 heathen at Cape Palmas. May God still enkindle the flame of Christian love and philanthropy among us, till not another heathen breathes African air!

## A CONGREGATION UNDER A TREE.

*Feb. 8th.*—Returned to Cavalla via Rocktown. As I passed the town, I stopped and preached in the two large villages—each containing, perhaps, 1,000 people. However, at this busy season the towns were nearly deserted.

The congregation in the second village was much the larger. On ascending the rocky cliffs at its entrance, (for this town is high and very rocky,) I found a number of persons sitting upon the rocks beneath the thick shade of a wide-spreading India-rubber tree. On one side, the ever-restless ocean was throwing its surf far up on the sandy beach, and on the other was a small lake, whose surface was almost as smooth as a mirror. The sun shone with noon-day lustre. The delightful sea-breeze alone made the atmosphere at all tolerable.

As a small congregation was already assembled, I proposed to preach under the shade of the tree just named. A messenger was despatched, who soon returned, bringing nearly all the people in town.

Among the assembling audience, came a poor Krooman, who, while on a visit to Liverpool, lost both feet from the effects of severe frost. He came on his hands and knees to hear this ever-blessed Gospel. Soon all the rocks under the tree were lined by nearly one hundred of these simple Africans.

The congregation being quieted, a Krooman said to me, “As there are several devil-doctors present, you will please preach about greegrees.” Accordingly, after singing a Grebo hymn, I preached on the Second Commandment. I endeavoured to expose the whole greegree system, and to show that whilst they (greegrees) could do nothing for any one, God had

made and taken care of all things; and no person could, without God, take care of himself, much less could greegrees do it, which could neither speak, nor think, nor act. I then urged them to give up these foolish things, and to serve the only true God, who was jealous, and would punish them if they served idols. He had sent His Son to die for them, and through Him they could approach God, and through Him alone have all their sins washed away.

Although I endeavoured to show the wickedness and deceit of the devil-doctors, they made no reply, raised no objections. The people are completely duped by them, and that the more intelligent know, and sometimes acknowledge; and yet they are not only countenanced, but followed in all their heathen machinations.

As I turned from the town and its inhabitants, and pursued my journey, I thought of their degraded—their sunken state; but felt that they were not fallen too low to be raised to life and glory, through the power of the blood-stained cross of Christ.

#### ARRIVAL OF THE "SMITHFIELD."

*Feb. 18th.*—This vessel, so long expected, arrived to-day in this (Fair Haven) harbour, bringing four Missionaries to join our little band. All arrived in good health and spirits. I would the number had been quadrupled, because of the promising field and the calls of the people. But God will send men as he wants them; we who are accounted worthy to do the work here, have the more need to live and labour, with an eye single to the glory of God, and the best interests of his kingdom.

#### LENT SERVICES.

During this highly refreshing season, we, Missionaries, have agreed together, to make the conversion of this (the Grebo) tribe, the object of our special prayers and labors. This, indeed, as we trust, has been, and ever shall be, our aim, yet we can, for a short period, make such efforts as could not be continued for a long time.

We shall each endeavour to preach, in all the thirty villages in this tribe, at least once; and in some, several times. We shall, with God's assistance, endeavour to show the people, on the one hand, what their *Fetichism* is doing for them, and whither leading them; and on the other hand, to tell them of the true God, and to unfold the doctrines of the cross, showing them how alone they can be saved, and explaining to them all that Christianity can do for them in time and eternity. Contrasting these two systems, we shall urge them to choose life, rather than death; freedom, rather than bondage; Christ, rather than Belial.

#### ANOTHER BAPTISM.

*Sunday, March 10th.*—At 7 o'clock this morning, after an address by the Rev. Mr. Hening, baptized, in the presence of all the members of the station, Yeude, Sophia Stone, aged about 16 years. She had been a candidate for many weeks; but from some cause, did not come forward last month with others who had been catechumens with her.

We bless and magnify the name of God, that He, even in a small degree, crowns with success the labours of His servants, who, through His

might, are striving to bring precious souls here from darkness to light, and from the "power of Satan unto God."

" Delightful work, young souls to win,  
And turn the rising race  
From the deceitful paths of sin,  
To seek their Saviour's face."

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JOURNAL OF REV. C. C. HOFFMAN.

(Continued.)

VISIT TO TABOO STATION AND RETURN TO CAVALLA.

*Taboo, March 21st.*—Nothing of special interest occurred at the next town. The headman appeared dull and stupid, and at first the people seemed restless and listless, but became more attentive as I proceeded. Returning to the Mission house about two o'clock, I was refreshed by partaking of a common native dish, palm butter and fish, with rice and cassada. Towards sun-down I received a visit from the headman of the town across the river, who had loaned us his canoe to cross it the evening before. I found that he had a little girl in the Mission school at Fair Haven. I returned with him to his town and preached to his people; the stars were shining brightly, as again we crossed the river, and ascended the hill to the Mission house. After being refreshed with a cup of tea, our little company were assembled for prayers, and I speedily sought repose after the labours of the day.

*March 22d.*—Rose this morning before the sun, having enjoyed a good night's rest, though without taking off my clothes. After taking a cup of tea and a few soda biscuit, we made an early start, hoping to reach Cavalla at night. Our first stopping place was at the town of the king of Plaso: it was beautifully situated on a hill, one hundred and fifty feet high; the old man was very aged and almost blind; his hearing, however, was good; while I was preaching he put his head on his knees, and hid his face with his hands. He said he had heard the same truths from Mr. Minor, Payne, and Hening. I preached by the enclosure of his hut; under the shade of a tree near by were gathered men, women, and children.

At the next town, a few miles off, we were particularly well received; I received the "dash" of two fowls, one of which served for our breakfast. While it was preparing, I preached to the people beneath a tree; some heard with serious attention, others smiled incredulously, others turned away. Thus has the Gospel ever been received by the fallen children of men. Found here a very kind man, by the name of "Ben," a trade-man. He promised in a year to send his son to the Mission school; he had some appreciation of education, saying, "he did not wish his son to grow up a fool like his father." His son was most interesting in manners and disposition; he quite won my heart. Still advancing on our way, we stopped about eleven o'clock at a small town; a doctress took her seat among the audience, but she rose and left when I began to show the vanity and wickedness of their greegree system.

A funeral was being held at the next town, guns were firing, and many people crowded the town, for it was the headman who had deceased. He was laid out on a bier, beneath a thatched shed; his body was painted ver

milion and white, and decorated with beads and finery; his wives and relatives stood or sat around, groaning and weeping; crowds of natives pressed around. I addressed one of the groups, inquiring if it would be allowable for me to preach to the people; they replied, that they were so taken up with the funeral that they would not listen to me. I contented myself, therefore, with speaking to those about me, of the falsehood of their belief, that death is produced by witchcraft, and exhorting them not to give sassa wood on account of the headman's death.

The sun had now become excessively warm, and approaching Rockbookah, we left the beach, and turned into a beautiful woody path, towards the Mission house; it is situated on a hill, commanding a fine view of the ocean. We found the building in good repair, and the premises under the care of a native youth. As the afternoon was advancing, we remained but a little time, and left, hastening to the native town on the beach, where I had promised to preach. About twenty were assembled in the chapel, built by Dr. Perkins during his residence at the station. The sun was sinking as we reached the beautiful town on the south bank of the Cavalla River; here, too, they were expecting me to preach, and although fatigued, and the evening was approaching, I told the headman to call the people; a large number assembled, who heard the way of life. We crossed the Cavalla, and reached the station at half past seven. I felt that good and gracious was the Lord, and very merciful had He been to me, preserving my health, and enabling me to preach the blessed Gospel to those on whose ears it had seldom fallen.

When at Taboo, "Musu's" father, the headman of the town, pleaded very earnestly that we would send them a Missionary; the morning I left, though it was but little after sun-rise, he, with his headman, came again expressly to urge his suit. "We want our children to be taught; we want to hear God's word. Once Mr. Minor came, he is gone; Mr. Hening came, and he left us; now we have none to teach us." I could only reply that our labourers were few; and I would make known their request, and hoped that God would put it into the heart of some of his servants to come over and teach them.

*Cavalla, March 23d.*—Have been able to do but little to-day, owing to the fatigue of my journey. Am thinking about making a tour up the Cavalla River, to preach in the numerous towns which stud its banks. Visited two of the native towns to warn them of the coming Sabbath. A native youth came to me to get a flag, (made by the ladies of our household,) to raise in town on Sunday; he is a well-disposed youth, and it is another indication that the natives begin to observe the holy day of rest.

*Sunday, March 24th.*—Rose in health; taught and addressed the Sunday-school in town. Preached at night in the school-house.

*March 25th.*—Ordered a canoe to take me up the river the next morning, for although Passion Week, I knew not that I could better spend it, than in directing the poor heathen to Him who was wounded for their transgressions and bruised for their iniquities. During the afternoon, however, the arrival of the Liberia packet was announced, and as it was my purpose to return in her to America, my journey up the Cavalla River was of course relinquished.

*March 28th.*—Preached this evening for the last time at the station, on the subject of the Passion.

*Good Friday, March 29th.*—Left Cavalla about noon, and reached Cape Palmas in the afternoon; preached at night on the subject of the day. The next morning at seven o'clock our vessel set sail.

## China.

JOURNAL OF REV. E. W. SYLE, SHANGHAI.

## MISSIONARY INCIDENTS.

*March 8th.*—The daily distribution of tickets goes on, though in the midst of much clamour and confusion. A new applicant for baptism came to-day. I had much conversation with the poor blind pensioners, of whom we have now upwards of a dozen.

*9th.*—Succeeded in avoiding such disorder as has prevailed heretofore, by admitting into the Church only as many as I have tickets for; to them I give a few words of instruction previous to the distribution, which is effected by sending them out of the door one by one; no other method succeeds. To-morrow being Sunday, this morning a double portion was given to each—even as the manna was given in twofold quantity on the sixth day.

*Sunday, 10th.*—At the School Chapel, I baptized the Bishop's infant son by the name of Stephen Elliott. At Christ Church, morning congregation small but attentive; that in the afternoon large and animated.

*11th.*—Visited a temporary "Refuge," which has been provided by the Chinese for taking care of, feeding and clothing the children of the *very* poor. I think I must have seen nearly a thousand, and these will be maintained till the early harvest affords some relief to the present distress, and then these poor little ones will be returned to their homes or otherwise provided for. Nothing could be more interesting than a history of the various benevolent operations that have been going on here this winter, if I could find time to write it.

I was much gratified this evening at learning that the gentleman to whom I had referred the boatmen about the things saved from the "Formosa," (see under 1st March,) had very handsomely paid them in advance, even more than their full share of the salvage money.

*12th.*—Two candidates for baptism came asking for frequent regular instruction.

*13th.*—The poor who receive tickets have been behaving very badly; part of the bamboo fence round our church has been carried off, and they have even stolen the iron grating from the place where the rice for their own benefit is cooked! Filth of all kinds, vermin, ulcers, putrid sores on the bodies and all over the hands of those to whom I make the daily distribution. Besides this, the confusion and clamour of the hungry claimants is such, that my throat has become very sore in consequence of my daily-given and daily-needed instructions to observe order in their coming and going.

*14th.*—Last night a thief was caught near the church; he proved to be a poor barber, who lived in the neighbourhood; and his excuse was, that he was destitute: the ceremony of mourning for an Emperor requires that the people shall not shave for a hundred days. Plays are also prohibited for the same period, and musical entertainments, so that the thousands who live by these occupations can earn nothing—must live by their wits. Some say, that *by right* these classes should receive assistance from the public treasury, but I have not learned of any case in which it has been given.

*15th.*—The reign of the new Emperor proclaimed to-day as having begun. He is a mere lad, about nineteen, and stories are rife about intrigues, murders and conflagrations at the Capitol; but I cannot judge at all as to



whether these rumours have any real foundation. It is hard to conceive greater ignorance and unconcern than has been exhibited by the common people about this whole affair.

RELIGIOUS SERVICES.

*Sunday, 17th.*—Assisted the Bishop in administering the Communion at the School Chapel—at the Church preached at about eleven o'clock to a few people, and afterwards had a very interesting conversation with the blind. A new candidate for baptism presented himself—at two o'clock catechised my school children, and discoursed as well as I could with a sore throat—at three Mr. McClatchie came in, and kindly preached for me, to a great number of hearers. This is the choice hour of the day.

*18th.*—Dr. Bridgman mentioned to me to-day that he had received an unofficial “suggestion” from one of his old acquaintances among the Mandarins, that it might be better to stop distributing rice-tickets, or to gather the people together somewhere outside the city, for that crowds were gathered and shops were plundered. There was a *little* reason in the suggestion; but we thought there was reason to suspect a great deal *more* of the love of interference; and consequently no change was made in our arrangements. This might seem perhaps to those unacquainted with China, as showing too little regard to the wishes of the “powers that be;” but a very little experience of the ways of this Empire would satisfy even a disciple of the school of “passive obedience,” that one of the greatest public virtues here is that of “passive resistance” to unauthorized encroachments.

*22d.*—Visited again the temporary asylum for children, near our old station, at *Wong-ka Mo-dur*. There are said to be now nearly two thousand children there, in very moderate quarters, considering their number, without either employment or amusement. The consequence is, they are beginning to look very sickly. Oh, if our dear brother Spalding were still with us, how it would have delighted him to walk in every morning and make a sort of infant school of the whole establishment! I am sure he would have done something of the sort, nor would he have stopped until he had taught “the Creed, the Lord’s Prayer and Ten Commandments in the vulgar tongue,” *at least*. Alas! I am too much occupied otherwise to attempt this!

*Sunday, 24th.*—Morning congregation at the Church, as usual, not large, but very attentive, especially the blind. In the afternoon, however, the numbers were very great, and gave great attention while I discoursed to them of death. The recent decease of the Queen Mother, and of the Emperor himself; the news (just received) of the Queen Dowager Adelaide’s death, and that of the *Che Hean* not long since, together with the scores of dead bodies lying in the streets, week after week—these facts help to give a painful vividness to the awful subject.

TRANSLATION OF THE SCRIPTURES.

*March 26th.*—To-day a meeting of all the Protestant Missionaries at this post took place, for the purpose of electing delegates for revising the Old Testament. We elected Dr. Medhurst, Bishop Boone, and Mr. Shuck. It is expected that the revision of the New Testament will be finished, and ready for the press about June next; and it is proposed that the delegates

for the Old Testament should assemble here in July, and proceed with their work at once; the anxiety felt by us to have the historical books especially, being very great. Circumstances have changed considerably since 1843, when the plan for revising the New Testament was adopted; then, Canton and Hong Kong were considered jointly as one station, and so Ningpo and Shanghai; but now, each of the five ports, and Hong Kong besides, are to send delegates, as many as they judge fit—each station, however, having but one vote. In the New Testament, our Baptist friends withheld their co-operation; now, they seem disposed to take part in the work. Yet one point more: in the newly constituted committee of delegates there is not likely to be any trouble about the rendering of Elohim and Theos; this station, which has been the stronghold of opposition to the use of *Shin*; will vote in favor of that term, and it is believed that all the other stations (with one exception, perhaps) will do likewise. So there is some prospect of rest from our troubles on this point. It is intended that as each book passes out of the hands of the revisers, a copy of it shall be sent to each of the stations, for the benefit of the suggestions which its perusal by the brethren there may give rise; these suggestions will be attended to by the delegates in their final review. Past experience indicates that this will be the best plan, both for expediting the work, and taking advantage of the services of the absent; to say nothing of the greater confidence with which such a great work can be recommended to the Bible Societies for publication, by those who will thus have the opportunity of forming a judgment on its merits.

#### BAPTISM OF CONVERTS.

*March 31st.*—EASTER DAY.—The Bishop baptized six persons this morning in the School Chapel. *Koo, pay-heay*, one of the Teachers of the School, a man about forty; *Zaw, yeuh-kway*, an elderly woman, who was nurse to my little daughter, and is still in my family; *Ng, way-chung*, (seventh, on the list of scholars,) a young married man, supported by St. Andrews, Pittsburg; *Wong, yew-zung*, (No. 4, Church of the Ascension, N. Y.); *Kiung, tuk-siew*, (No. 10, Trinity Church, Boston; ) and *Yang, he-ting*, (No. 15, St. George's, N. Y.) I mention them in this manner that the churches on whose beneficiaries our Gracious Master has been pleased to bestow His special grace, may be led to abound in special thanksgiving, and may become sharers of the joy with which our hearts have been filled this day. I had instructed the Teacher of my day school to bring down all the elder boys to witness the service. He did so; but that was not all. After my service at the Church, who should come knocking at the door of my vestry but this very teacher himself, and what should his errand be, but to say that he might be admitted as a candidate for baptism. I had long believed that his mind was ill at ease, and was therefore less surprised than delighted; it would seem that his friend *Koo's* coming forward had emboldened him, and hence that over which I am rejoicing. In the afternoon, I returned to the School Chapel, that I might administer the Communion, the Bishop being too much exhausted. The blind man, *Too keung*, approached the Lord's Table for the first time. After the conclusion of the usual evening service, at which most of the newly baptized were present, I felt how well it might be said of this Easter, "that Sabbath day was a high day." God be praised!

*April 2d.*—The Mandarins have begun sending off the poor by boatsfull, to their own districts, chiefly to the westward. These boats are said to have capsized, and the people in them to be drowned; some of the mendicants have become so fond of their vagrant life, that they allow themselves to be

sent home, and then find their way back here again; the habits of vice and idleness, learned during such a season as this, by the promiscuous crowding together of all sorts and ages, under circumstances that induce a recklessness of everything but the one absorbing consideration—where shall I get a morsel of food?—who can attempt to portray it?

5th.—The Bishop was kind enough to come to the Church to-day, and give me his judgment on the case of an old woman who has been on the list of candidates for a long time, and who does not give any evidence of spiritual growth—hardly of any life at all—though she insists upon it she believes, and desires to be baptized. Such cases are a source of much anxiety and perplexity; and we have now three or four such. It would seem cruel and unjustifiable to discard them; and yet, giving no satisfactory evidence of repentance and faith, how could we think of baptizing them?

6th.—Returning home this evening, as I passed the Chief Custom House, I observed a little crowd in one corner of the quay, and on mounting up, so that I could overlook the people a little, I saw two men in Chinese dress, but their hair and countenances were foreign: I knew at once they were Romish priests. After a moment or two, they walked away, and I stepped up to see what had been engaging their attention. It was two poor beggars in the last stages of starvation. Some rice balls were placed near them, but they did not seem to have strength to put them to their mouths. So I stooped down and held one so that it could be bitten, and while I was watching the poor famishing creature as he slowly succeeded in getting one little bite after another, I felt my shoulder touched, and looking up saw that the two priests had returned. One of them, in a very pleasant manner, and with a foreign accent, spoke in English—"No 'casion; no 'casion; this person," pointing to a Chinaman, "can 'tend to him. No 'casion." I made no reply, and they again went off. The Chinaman, however, remained, and began to talk to the dying man about believing in *T'een Chu*; and as he went on he became quite animated, preaching an excellent sermon on the vanity of human life, and the blessedness of heaven. I could have envied him his facility of discourse and command of happy phraseology, and was feeling my heart quite drawn out towards him, when I heard him, bending over the poor dying creature, exhorting him to pray to Mary, trust in Mary, honor Mary, "Queen of Heaven, Holy Mother," &c., &c. There was that "other Gospel" which I had received no commission to declare, and with which I had no heart to sympathize. Most likely this poor dying beggar will be baptized with a little water from a vial to-night, and perhaps will receive extreme unction also. Thousands are thus treated by the Romanists amid such seasons as the present, and they count them great harvest times.

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## MISCELLANEOUS.

### Missions of the Church of England.

BAHAMA ISLANDS.—A friend recently placed in our hands the third annual Report of the BAHAMA CHURCH SOCIETY, which has for its object the extension of the Gospel among these islands, and chiefly for the benefit of the colored population of the same.

The spiritual destitution of this group is presented in a very affecting manner, and may well excite the sympathies and call forth the aid of those in the United States who are connected by business engagements or social ties with that portion of this hemisphere.

The Reports of the Out-island Missionaries and Teachers are full of interesting proofs of the trials and hardships to which they are exposed by the nature and extent of their field of labour. Take for instance the following from the Report of one, as an example of the zealous energy required and displayed :

“SUNDAY.—Collected the people together in our old, and now much dilapidated house. All appeared to be glad to see me. Divine service was held ; and 50 present ; the Sunday school organized, and a teacher and a few more scholars admitted. I at once called the people's attention to the Church we were building, and which was scarcely commenced when I arrived. I entreated them to lend a helping hand to this good work. Scarcely a day of this week but what I have been to the building, either looking after the work, carrying stone, or raking sand, besides attending to other duties. I have tried to encourage and stimulate the people by speaking to them, and now I have put my hand to the work to see if that will stimulate them a little more. They have done something, and I believe they would do more, but they have to labour hard in their fields. The corn which many of them reap at one season will not serve them till the next, so poor has the land become. And it is becoming worse and worse by the great fires which pass through it from time to time. \* \* \* Sunday.—Divine service was held morning and afternoon, at which time I again brought before the people the little progress we were making in our building. This week a goodly number have been out to assist. I laboured working with my hands until they were quite sore. The work is now going on, and I hope and trust it will be done by-and-by.”

This “working with the hands the thing that is good” is by no means a solitary instance. Another Missionary writes :—

“I began to paint the doors, &c. of the Chapel to-day, but had to discontinue on account of the rain we had, the want of which has been long felt.”

And another sends an account of the crection of a Church, in which he observes :—

“We have great cause to be thankful to the gracious Giver of all good gifts, for enabling us thus soon to render this building available for the purpose of divine worship, for at the beginning of this year we saw no prospect of carrying on the good work which the Ladies' Committee of the Church Aid Society's Bazaar fund had commenced by purchasing for us the bare walls. \* \* \* Besides the assistance already mentioned, the poor people who could give no other help gave labour to the amount of £12 2s. 0d., and the local pecuniary contributions amounted to £11 12s. 2d., and a further sum of £25 was received through the Venerable the Archdeacon Trew, independent of the gratuitous labour of our Catechist, Mr.—, whose indefatigable exertions enabled us to open a very neat Church on the 17th June. The surmounting this apparently insurmountable difficulty has been cause for much thankfulness to God, to whom we would give the praise, take courage, and walk more by faith and less by sight.”

“The difficulty experienced in supplying such parochial superintendence as may be profitable to the widely-scattered people, is shown strongly in the following account of one of the ordinary pastoral journeys of an out-island Missionary :—

“At night we were overtaken by a severe thunder-storm. The lightning flashed around us, and gave us a momentary view of the agitated sea, which tossed our little vessel from side to side, after which we would be wrapped in midnight dark-

ness; scarcely a solitary star could be seen to cheer the terror-stricken sailor. In the morning it blew a strong breeze, so we had to put back to ———; where we continued till Monday night. Sunday, 27.—We sailed down the shore with a very light wind, about 5 miles, and in the afternoon I held service. About 50 persons were present; distributed some tracts amongst them, and on Monday morning sailed up the shore and stood for———. Monday night and Tuesday, we sailed along with very fine weather, but scarcely making a headway. Tuesday evening the heavens began to gather blackness, and early in the night we were again visited with a severe thunder-storm. The lightning's flash and the thunder's peal added to the awfulness of the night and the agitated waters. The little boat in which we sailed was tossed up and down by the sea. We had calms and storms alternately; now with all sails standing, and then in a few minutes all on the deck; now running with a fair wind, and then direct ahead. The rain poured down in great abundance also. We then went on till near day-break, when the crew, which consisted of three men and a boy, were worn out with fatigue and cold. In the morning no one on board knew exactly where we were. We then put the vessel N.E. to see if we could get back again. But the Lord was mindful of us, and that course brought us in sight of——, and the next morning, which was Thursday, we cooked the last flour we had. I went on shore at one of the Cays, and was gladly received by the people. I found breakfast provided for me, although it was late when I went ashore."

Such a narrative as this irresistibly brings to our minds the missionary labours of the first preachers of the Christian faith, suffering "perils by waters, and perils in the sea," journeying from island to island, strengthening and settling the infant churches. Perhaps this similitude is still more strikingly shown in the following extract:—

"Sunday, 29.—Again I performed Divine service. This morning about fifty or more were present, which were collected from five different Cays. All appeared to be serious, and during the service a deep solemnity seemed to reign throughout. The attention of some appeared to be riveted, while I, in my humble manner, attempted to expound to them the word of God. Hearts hard and stubborn appeared to feel; some were melted into tears, and sobbed aloud. May the Lord own and bless his word to the conscience of some soul! After service married a couple, and in the afternoon, under a burning sun, went in a boat to——, whither I was followed by three more boats full of people. About five o'clock we were all in for service. At seven I again returned to—— much fatigued. The Lord give me strength as my day, and make me more earnest and indefatigable in seeking the salvation of immortal souls. Wednesday, Aug. 1.—Left—— amidst many regrets of the people. It was most affecting to see every one who could get to the sea-side, follow me there. When I gave my hand to some, to bid them good-bye, tears stole down their cheeks. Seven or eight months they thought a long time for me to be away from them."

These trials and labours are not, however, without their cheering moments; and the anxiety and gratitude felt by the people of these islands for the spiritual assistance afforded by the Society's missionary agency, is shown by the joy with which it is almost universally received, and by the zeal for the holy object displayed by the people.

We have no room for further extracts, but proceed to the conclusion of the report:

The days in which we live are days of stirring interest, and marked by active operations for the spread of the Gospel, at the same time that the opposition of the enemies of the truth is vigorous. But, while "evil men and seducers are waxing worse and worse," and while the desolation of revolution and war, famine and pestilence sweeping the earth, give indications of the second coming of Christ to judge the world, it cannot be doubted

that these convulsions are preliminary to some glorious triumph of the Gospel, for "his word shall have free course and be glorified." God has a work for his people, and when he has a work to be done he will find a people for his work. "His people are made willing in the day of his power." We wish, then, to ask at this crisis, and we put the question with solemn and earnest emphasis to every one who professes to be a Christian and a Churchman—Who is on the Lord's side, who? These days of conflict are days when it becomes men to declare themselves boldly, and with decision to take their stand for the truth.

The work in which this Society is engaged is for no merely party or proselytizing purposes. It is with no sectarian feeling, that the Society endeavours to disseminate scriptural truth, to provide teachers, and to supply places of worship to the glory of God. Although conscientiously holding in preference to the doctrines and discipline of the Church of England, and endeavouring to promote its success, it is with the conviction that there is ample field in these islands for all parties to work in with brotherly love, and with a single eye to the Redeemer's glory. The Committee can therefore only lament over the jealousy which would take umbrage at the Church for endeavouring to discharge her duty, by providing for those of her communion who have hitherto been debarred from her ordinances, and of enlightening those who are sunk in darkness and the shadow of death.

Finally, your Committee desire to impress upon all, that their Christian benevolence is not to be measured by the limits of the Bahamas. Even were these islands fully supplied, there would still be demands from neighbouring places now sunk in little better than heathenish darkness, and on which the glorious light of the Gospel has not yet fully shone. Especially your Committee would direct attention to the peculiar character of the mass of the population of this colony—Africans by birth, or else of African parentage. Taken, in the purposes of God, from heathen Africa, and brought within the range of Gospel light, must we not suppose that they are designed to co-operate in the reflection of that light to their great Fatherland? The cry from Africa for the Gospel waxes louder and louder :

"———Send me the Gospel, or I die:  
The word of Christ's salvation give,  
That I may hear his voice and live."

And your Committee, while raising their appeal in behalf of the perishing millions of Africa, desire to place in bold relief the responsibilities of the West Indies, and the Bahamas in particular, to respond to that appeal. They look forward with anxious hope to the time, when liberated Africans shall, under the teaching of God's Holy Spirit, dedicate themselves to the noble work of evangelizing their native country; and would esteem it a privilege and honour to be instrumental in originating and supporting such filial missions to Africa from the Bahamas.

### Missionary Labours in Lewchew.

We commence in this number the publication of a highly interesting narrative of Missionary labours in Lewchew, which we find in the Chinese Repository, addressed to Rev. P. Parker, M. D., and dated Napa, Sept. 1849.

MY DEAR SIR :

Though I address this letter to you as one of the chief authorities, on whose suggestion, approval, and promised countenance, our Committee as well as myself entered upon this mission, still what I say to you I say to all our missionary brethren in China, even those whose acquaintance I was unable to make during my short stay there, persuaded that they are all anxiously looking upon this station as the first pioneering trial on *terra Japonica*—quite a *terra incognita*—and surrounded with difficulties not common to other enterprises of this nature.

I thought our Committee would endeavour to keep our friends in China as clearly informed on this mission as our home friends, whose assisting hand cannot so soon reach us; but having understood from Mr. Williams' kind note, that some communication respecting our state here might be acceptable to you all, I now endeavour to trace back in my memory some of the leading events that may most interest you, beginning from our landing till this, the fourth year of our sojourn in Lewchew; praying it may please God so to guide my inexperienced pen, as to make this retrospect of our mission instrumental in rousing the interest and enlisting the sympathy of all who read it.

There is one fact, or rather opinion, likely to be current in China concerning this country, which I conceive does our mission much prejudice, namely, that Lewchew being a Chinese dependency, it runs against the faith of our treaty to intrude upon this locality. Now I beg you to discountenance such a notion among the friends of the mission, for I have strong reason to consider this false rumour one of the grounds on which we are left unaided in our heavy struggles; otherwise, it can scarcely be accounted for, how it comes that such a well devised and almost romantic enterprise should fail to rally round itself a host of friends.

I must here premise, that as I foresee the summary of our doings and sufferings for three years and a half in a station like this, will swell to a size beyond a common letter, I must beg your patience and forgiveness; the more so as I can give it no other time than at evening, so that the combined effects of my nearsightedness, a glimmering lamplight, and the indistinctness of a manifold-writer, will no doubt be discoverable on every page. I know also that my present state of mind is in no respect bright, perhaps not even right; and it is quite natural this likewise will be traceable on these sheets. However, as I write to a missionary brother, and from no other than pure motives, I will not be discouraged, nor do I fear to fail in my object if I should sometimes happen to speak of my own griefs instead of giving you a report on the mission; the spirit may be willing to keep close to the point, but the flesh is weak, and out of the abundance of the heart the mouth will speak, notwithstanding all the efforts of prudence to make a secret of our troubles. It is a mercy, when amid all our hardships, certainly much beyond current missionary difficulties, we have grace given us not to murmur or repine; a Divine favour for which I feel doubly thankful, as mental dissatisfaction and a wayward heart would add poig-

nancy to every ingredient in the bitter cup we have here daily presented to our lips. But "not to murmur" does not mean to impose a hypocritical dumbness on one's feelings. Besides, I know not whether the complaints of a missionary are not as much a part of his report, as the details of his encouragements. Shadows belong to a picture as essentially as the bright dashes of the pencil; and evening and morning made the first, and still continue to make every, day.

Having thus prepared you for the "weep and smile rhetoric," in which I beg you to allow me to tell you my tale, I shall begin with our

*Landing in Lewchew*, which was effected on the 2d of May, 1846. We had come to anchor the day before. I am thankful to record, I was then, as I had been during the voyage from Hongkong, much in prayer; I had taken with me this preparation of mind from under the roofs of my dear brethren in Canton. The fortnight I spent in your house just before my departure, the edification I received from converse with Drs. Bridgman, Devan, and Ball, the praying duo in which we took leave of each other: do you not remember it? The devotional evening spent at the Stantons, just before our embarkation, kept my heart in holy tune, all along our twenty days' passage, and raised me above the trials awaiting me. I think I cannot better describe my state of feeling, than by quoting a few sentences from my journal of April 30th:—

"The aspect of the great Lewchew is truly picturesque; hills crowned with trees, fine verdant slopes running down to the sea, and all on which the eye can rest, like the garden of the Lord. May soon the Rose of Sharon glow here in its original hue!"—"I just hear the report, 'The town is in sight!' How my heart beats! Is it zeal for God's glory that agitates my whole frame? Lord, forbid that any other emotions than those of a devoted servant of the Cross occupy my heart. Oh, that the Lewchewans may know the day of their visitation! How many anxieties would my poor mind be spared, were they thoroughly to understand my friendly mission to them. Oh, Lord Jesus! it is now time for thee to work; thy Church has found out this distant spot in thy creation, where to plant a new abode for thy truth. Prayer, and gold, and silver, have been offered upon thine altar for this cause; thy humble slave has devoted himself, and wife and children, to this difficult task. Thy grace and favour have brought us to the threshold of our hermitage; wilt thou bring to the birth, and not cause to bring forth? Oh Lord, disappoint not thy praying, wishing, longing servant; let us be received; let thy word find a place; let thy truth be valued; give us prudence and wisdom to know in what way best to gain the confidence of thy sheep in Lewchew. May they hear thy voice, and follow thee, for thy own dear name's sake! Amen."

From these extracts, you will easily see that I feared the worst, but I had One to look to able to uphold me. Though I might be defeated, I had prepared for retreat—a retreat into the stronghold of every believer, before I ventured on the war; and it was this which gave the Cross the victory. My anxieties were many, my supports were also many; and the guiding Star of Bethlehem sparkled brighter amid the thick gloom covering every step before me. In the instructions I had received in London, was an entry to the end that if refused reception at Lewchew, I should settle down in Fuhchau, and there try to work my way over; a plain proof that our Committee itself had strong doubts as to the practicability of an immediate opening of the mission on its own ground; and it was but natural I should share in its misgivings.



However, one day more proved the Lord to be mighty and strong to the pulling down of every imagination that seemingly obstructs his way. We had scarcely anchored when the Rev. Mr. Forcade came on board. Conceive my joy and exultation, not only to meet a European, but to have a palpable proof, that they may and do reside in Lewchew; this was all I wanted. I had English feeling enough not to allow that to be refused to the union-jack, which was granted to the tri-colored cockade; and let me tell you, by the bye, the union-jack, at this time, was to me tantamount to the flag of Protestantism; I trust in God, we shall not have to strike it, while the rosary and distaff of the scarlet lady remain hoisted. Mr. Forcade had so many things to tell me, and I was so totally ears, that I forgot I had a mouth, and only found it again when I gave him a promise of a loan, which I made as gladly as he frankly applied for it, he having been at that time two years and upwards without remittances from Macao. I should not have mentioned this at all, were it not to prove once more that even a cup of water offered in the name of a disciple does in no wise lose its reward. Under God, I think this incident, so insignificant and small, did great things towards our settlement in Lewchew. For the very morning after I had gained the goodwill of Mr. F., the Sabine, a French frigate, moored in Napa roads; and I make no doubt, it was the Bishop's kind mention of me, that procured us the most unqualified benevolence from the captain and officers of that ship, as well as of the whole French squadron that soon after arrived under Admiral Cecille.

But I must not run ahead of my story, and will therefore take you back again on board the Starling, where we were soon beset with crowds of capped and uncapped natives, all wondering, and perhaps somewhat more than wondering, at the idea of my becoming a settler in Lewchew. The preceding day we had notified our intentions to the first messenger who brought as usual (as we now know to be usual) the long card from the governor of Napa, but which I took for nothing less than a card from the king, so immensely large and long was it; yea, the very messenger, say what he might, would not pass off with me for any less personage than the king. So much for my implicitly believing Capt. Basil Hall's narrative, and the notions of a fairy land his book is calculated to form in the mind of every unsuspecting reader. Lewchew was to me a realization of the magic stage on which old Arabian or Hindoo tales are said to have been acted. The testimony of senses, I thought, must be cautiously listened to; everything must be better than it appears to be, and I scolded my prosaical taste, for not being able to divest myself of the ideas current in the old world, and to penetrate the mystical veil, which I imagined does and must cover all things around me. So dangerous is it to poetize a country without expressly writing on the frontispiece of the work, "a Novel or Romance;" for it then takes a plain reader like myself, who happens to be transported into such an illusory paradise, much time before he can conscientiously believe his own eyes and ears.

You know I had the misfortune to lose my Latin-Chinese interpreter the day before my embarkation, and that it was mere Providence that brought us a man just as we set foot on board the Starling; his knowledge of English was in perfect keeping with mine of Chinese, and by the time of our arrival here, we could converse with each other but very little. He was a Cantonese, and more merchant than man of letters, and I believe, did himself scarcely understand half of what was told him, since all who speak Chinese here, use the Mandarin dialect; and thus it happened, and fortu-

nately too, that I could never persuade myself the natives meant in earnest what they said; and whenever my interpreter reported to me their utter unwillingness to receive, or even let us land, I seemed persuaded he had not understood them, and smiled with the whole assurance of one whom Capt. Hall had taught better things of Lewchew; just like a practical miner who sees gold in the depths, where others tread indifferently on earthy impurities and sedimentary waters. No doubt it was providentially permitted I should be kept in such a romantic state of mind, while surrounded as I now understand by towering difficulties. Had I then seen matters even partly as I now do, I know not what would have become of our mission. As it was, nothing could shake my intention of landing as soon as our boats could be lowered; but how to get them lowered, was the great problem. The captain had some misgivings as to the faith and steadiness of his men, and one way or other delays were made when I thought promptitude the best course to be pursued.

At this time I also learned the surprising news of the positive determination of our intended infant school missionary not to land—a stroke which blasted many a darling hope I cherished, and at the same time gave me much concern for her, as the Starling was not to return to Hongkong for the next eight months. But neither did this divert me from the way of duty I saw so clear before me, according to my then views. I now saw that nothing short of a coup-de-main would turn the balance in my favour; unable to get the ship's boats to land my things, which were already prepared on deck, I begged the officer on guard to let as many of them as possible be speedily lowered into the two native boats alongside the vessel; while I endeavoured to keep their owners as merry as I could in the cabin below. This was agreed to, and most luckily effected before the company showed any signs of impatience; a drop of liquor is always welcome to a Lewchewan, and he will sit with you as long as you fill his glass. But now a good part of my cargo being transhipped, I on my part became impatient; the mystery was revealed, and the company hastened pellmell down to their boats, and shoved off at full speed as if to prevent their unexpected good luck further increasing. This was just as I desired. I had not the slightest fear of any damage being done to my goods, and could not repress an encouraging feeling crossing my bosom on beholding the natives doing something towards the reception of their missionary, although I at the same time knew they did it involuntarily.

At this stage of affairs, the captain could not of course refuse a boat to let me look after my baggage, and in this boat likewise some boxes were taken on shore. That we had the native boats to guide us was the most fortunate feature of the whole affair. For had I landed without them, I should certainly have carried all my cargo to M. Forcade's dwelling, taking advantage of his kind permission given me the preceding day. Such a step, I afterwards plainly saw, would have been the worst we could have taken; for once housed, however huddled together (Mr. Forcade had then only a single room and a cabin), the officials would have gladly seen both parties as uncomfortable as possible, and never have made the slightest effort to accommodate us, or suppose they were indeed capable of a shadow of hospitality. We should have been obliged to accept thankfully, the meanest hotel they might have felt disposed to pick out for us.

As it was, we rowed in quite another direction, following the natives to Napa,—(Mr. F. lived in a village called Tumai),—and arrived with them at a spot called Tundo, just at the entrance of the junk-harbour, where, as we

now know it was impossible for them to let us stop. Thus the onus fell on them, to try by all means to get us to go to another place; so that we could, as we really did, stand out for a good residence, by mere passive continuance where we were. Some slight resistance was made to landing our goods: part of them were actually plunged into the sea during the pushing to and fro, but as it did not amount to more than a faint attempt, I found it best to leave it entirely to the heroism of the second mate, while I went twice more to and from the ship, till all things were landed. I then brought my family, and straightway proceeded with them to the temple. Arrived there, we were immediately waited upon by a great number of officers. The table being served, the parley recommenced, it seemed to me never to end. At last the governor of Napa came, but as I did not know at all how to compliment either in the Chinese or another manner, I found it best to continue unmoved in the stern oriental dignity, I soon perceived it was best to assume and keep up, till at least a concession as to residence was made us.

After much talk, and, as I observed, a special conference between the officials, the governor rose, and to my great surprise performed a regular *kotau* before me, a kind of last effort on their part to shake me in my purpose. After dragging his excellency up from the ground, I appealed to his own sense of honour, whether it was admissible that I should make myself a fool and return, after having come so far, without being able to tell those who sent me anything about a nation in whose welfare they were so much interested.

\* \* \* \* \*

We had so far come to a good understanding, that the talked-of immediate reëmbarkation was entirely dropped.

But this was not all; for on seeing the *ti-fang kwan* making ready to retire, I expressed astonishment at his omitting to order my things to be removed from the beach, intimating at the same time that I held him responsible for any damage happening to them. As I write, I wonder whence, at that critical juncture of circumstances, I had the courage to act and speak as I did. "It shall be given you in that same hour:" with a grain less of boldness and perseverance, I feel persuaded even now, I should have lost my object. A mere hint of this local officer, just while withdrawing from the temple, was the fiat, which at once set every hand at work; and though we had a great number of boxes and packages, in less than a quarter of an hour all were in the yard, though not all under cover. Might not all these hands, with the same haste, have been made to turn against, as they eventually were turned for us? How much reason, therefore, had we for thankfulness and prayer, to praise God and take courage!

Next day I was waited upon by the *puching tafu* with a long letter, of which, at the time of delivery, I, of course, understood nothing beyond what my Chinese, with the dozen of broken English words he had caught at Canton, could tell me. But I think this and several other dispatches I have from the government of Lewchew, of importance, in order to silence the remarks of some who circulated in China the report that we had introduced ourselves here as messengers from the English government. Sir Thomas Cochrane himself, when here, was capable of believing it on mere hearsay, without any further proof; and I think it but fair to show he was too credulous. I do not deny that suspicious Japanese officers may entertain such thoughts, and in fact, they can scarcely come to any other view in the matter, judging from their own slavish laws, which forbid any one to leave the country without their knowledge and consent. Yet it is not my

fault, nor Sir Thomas' fault, that government here still retains the same suspicion after all he has said against it and us. He spoke of the king of Lewchew (to use the words of his own secretary), as an *independent sovereign*. Would any one style so, with all his sympathy for monarchical dignity, this headman of a few insignificant coral rocks, disputed too by Japan and China? On even him the Sovereign of England (as if the latter had acknowledged, or were, or desired to be, in treaty with this would-be miniature sovereign) would not put the disgrace of sending a person like me.

Sir Thomas, without giving me the slightest information of what this government had said, save that he sent his secretary to tell me what he (S. T.) had said; without confronting me with them; yea, even without inviting me to a conference, which, as his secretary told me, happened to turn exclusively upon our stay here, believed that I had thrown myself upon this island as an official ambassador, who, of course, in that case had done so without insisting upon the right of having an English admiral's broadside at his installation. Leaving myself out of the question, I wish that ambassadors could be introduced without the stunning credentials of a man-of-war. Far from considering this a disgrace, I should think it the greatest mark of honor paid to any nation, whose official agents were received on their mere word. But this aside. I need only refer, in the present case, to my Chinese interpreter, now in his own country, and who of course knows all about our mysteries, for evidence; let him be examined, whether at any time we even hinted at our being official emissaries. Having been robbed of nearly all my cash, and publicly beaten at Lewchew, I thought it not only allowable, but even my duty, to threaten that I would bring the matter before the English government. This was English right, and beyond this I did not presume. But as our difficulties had not begun till after Sir Thomas left, there was no occasion on our part for English protection; so that this government could not, at the time of the admiral's visit, produce any proof whatever, not even a distorted intimation or allusion on my part to the assumption of a false position. I think this will be more effectually proved by giving you a copy of the earliest official communication from the authorities; for if there had been a shadow of truth in this report, it would almost of necessity find its support, at least by way of allusion or implication, in these documents, since we would, of course, give ourselves out for what we desired to be acknowledged immediately on landing, when we stood in greatest need of protection; and would certainly not have failed to avail ourselves at that trying time of so powerful a persuasion, if we had had the least design of using it.

The first document in this series is dated May 2d, the second day after our landing, when the Lewchewan authorities might naturally be supposed to have had the greatest respect for the newly arrived English ambassador, as they could not then have forgotten for what sort of a great man he had introduced himself the day before.

*Communication from the Treasurer of Chungshan fu.*

"A duly prepared petition.\* Hiang Yungpau, the treasurer of the department of Chungshan in the kingdom of Lewchew, hereby earnestly begs you not to stop in these quarters in order to tranquillize this little region. The report of Ching Liang-peh, the local magistrate of Napa, states as

\* Other documents go to show that the authorities here *petition* almost every foreigner, and call every captain of a ship *Ta-jin*, or His Excellency.

follows: 'that the English physician Bettelheim told me with his own mouth, "if your honourable country will let me come ashore, the ship will immediately leave," &c. Having reflected that the said Bettelheim had brought with him wife and children, and that having been a long time at sea, they must be suffering both in body and mind, my heart could hardly bear to refuse him to land as he requested. But an examination of our laws and regulations shows that there is none for permitting persons or officers from another country to land with the intention of remaining. I repeatedly and decidedly begged to decline his request, but he would not hear to it, and brought his wife and children ashore with the intention of stopping. As is right, I clearly inform you of these things.'

"On receiving this, I again examined, and ascertained that our government has hitherto strictly forbidden foreigners of all ranks to come ashore to live. How much more, too, since this country has such insignificant limits, the ground everywhere so impoverished and poor, and the productions so inconsiderable; it can scarcely be called a country. If foreigners dwell here, truly it will not be convenient. But year before last a French ship came in, whose captain stated, 'that after a few months, a ship of a high commander would arrive, and that in the meantime, he wished to leave an agent and an interpreter with him to explain affairs better.' As soon as I heard this, I explained the matter, and firmly refused his request; but the captain would not listen to me, and sailed away, leaving behind the two individuals. I, the treasurer, could do no other way, and here they have been left to stop till this time. Now in the opinion of this government, since these two men came till now, both officers and people, seeing that they constantly attended to their own matters, have each confined to their own business and station. But in this miserable region, the present year has been one of extraordinary dearth, so that the whole population has been greatly straitened, and obliged to feed upon wild pine-apples to keep alive; truly, I fear that before long, the scarcity will become alarming, and we shall be upon the borders of starvation. I am now anxiously awaiting the arrival of the high French commander, when I shall state the circumstances of the case, and again earnestly beg him to take these two men home with him.

"But, Sir, if you now-persist in stopping here, the distress of rulers and people will become more aggravated, and the country surely will never be able to stand it. I humbly beg you to have some consideration for this distressed, worn-out country; look down on us with magnanimity, be humane and compassionate. Give up the design of stopping in this land; wait till wind and weather be favorable, then embark in the same ship, and sail back to your country. This is what I anxiously hope and look for you to do.

"An urgent petition. Taukwang, 26th year, 4th month, 7th day (May 2d, 1846.) Hiang Yungpau, treasurer of Chungchan fu in Lewchew."

With this request of course we could not comply, and contented ourselves by returning a good present instead of an answer. An American clock, one of those so elegantly and showily made, and yet so cheaply sold at Hongkong, was the greatest attraction among the whole, for at the time of our arrival we mustered a good stock of fancy things, with which our home friends—Bath and Ireland in particular—had so kindly furnished us. I added a good number of bottles containing Price's aromatic spirits and oils, of which we soon perceived the grandees were extremely fond, and also a delicately wrought small silk purse, with some of the smaller English coins in it, given me by Miss Bacon, sister-in-law to Consul Alcock; to which

I added every description of gold, silver, and copper coin found in my collection.

This present, partly intended for the king, and partly for the treasurer, I insisted on personally accompanying to the office, thinking it possible to get at least into the neighbourhood of the independent sovereign of Lewchew; but after having been led a long and wearisome way, I succeeded only in being brought to what I now know to be the *kun kwan*, or public hall at Tumah. I was not even privileged to see the treasurer, but only his delegate, he himself having been excused on grave business. Indeed, I could easily believe, poor things, they had extraordinary affairs to attend to; for by this time, the French frigate had already sent out several engineering parties to various localities, which could not but cause the Lewchewans greatly to wonder, and perhaps to be alarmed. Far as I was from wishing this nation any harm, or even an apprehension of harm, I could not but feel grateful for the providential succor, we, without seeking or appealing for, derived from the presence of this man-of-war. Considering its simultaneous arrival with us, it looked somewhat as if intentionally come for our protection, and also served as a counter-irritant, engaging the brains of government, and no doubt also of their spies, on another side; and it thus unwittingly effected a diversion most favourable for us.

Often have I had to acknowledge, and will always thankfully acknowledge, the uniform friendship and kind attentions we received from the Sabine, and later from the Victorieuse, and in general from all French ships that had visited this. The remembrance of their many benefits to us, and the countenance given us just at a time when most needed, is to us no small ground of hope and evidence that the Lord's special care is on this mission. Strangers have taken us up; since we have been here, it has pleased the Ruler of all nations to bring us help from far; Frenchmen and Americans have visited this place comparatively more frequently, and consequently assisted us more than our own countrymen; a plain proof that missionaries are not forsaken, though thrown in the most forgotten corner of the world. Such providences happening without human concert, go far to show that the Lord reigneth; and as far as this mission is concerned in them, they also manifest that God is for us, and to him we cheerfully leave the further developement of his holy and acceptable will.

If we are enabled to think so at present, after years of wasted toil, how much more were our hopes likely to be strengthened by such evident tokens of Divine favour, when yet in all their freshness, and quite unchecked by any disappointment: day after day we received new proofs of mercy watching over us. No sooner had the Starling trimmed her sails for leaving, than I was invited to go and look at a house intended for our residence. I cheerfully went, but finding it damp, dark, low, and small, if for no other reasons, I refused; and marked my utter aversion to any similar house, by not even stopping in it, whatever my tired conductor might urge to the contrary. This decision on my part had a good effect. The next day, I was shown the temple we now inhabit, a spacious wooden building, pleasantly situated, though rotten from age. I immediately consented, even on condition of the chief bonze continuing to reside in the house as the guardian of the idols, which were to be screened off by a sliding partition, in the place they formerly occupied. To have a priest to preach to even in my house, I considered rather an excellent missionary opportunity. In short, we were soon settled in our new residence; one of its rooms was a long back pantry, which struck me at once as an eligible location for opening a hospital, a

plan which, at that time, I imagined, would be most agreeable to the authorities.

We were so happy in our minds, and our missionary hopes so vivid, that far from thinking it any restraint to have five natives quartered upon us in one part of the house, under the name of *todzies* or interpreters, we looked upon it as the best arrangement possible to get into contact with the nation, and likewise desirable for a speedy progress in the language of the land. We had more objection to a lodge, or hut, placed in a recess within and near the entrance, and another facing the door, and a third in the laue leading up to the house. They were called *shchibang*, or guard-stations, each containing five men taken from the class of the literati. We were told these were necessary to protect us and our property against malevolent attacks from bad men, with whom the country abounded. True or false, I saw no reason for not letting them have their own way in what did not concern me personally; and at any rate I saw in these measures facilities for my missionary labour—a consideration which outweighed every other. After a few days' residence, the only alteration I saw it would be necessary to make was relating to the idols enshrined in the back part of our bed-room; for besides their drawing a swarm of rats to sport among the sacrifices offered to them, they exposed us to daily witnessing the abomination of the bonze worshipping them, and many boys providing them with fresh flowers. In this alteration, however, though labouring hard, we succeeded only partially. On making a direct application to have the gods removed, I received the following official answer:—

*Reply of the Treasurer in relation to moving from the temple.*

“I yesterday received your letter. You went to see the *Hu-kiwoh* (Country-protecting) monastery, and found it in all respects commodious and suitable for a residence. You do not speak now of removing to another lodging, but you request us to remove the gods of the temple and place them outside of it.\* But the abbot of this monastery has told me, in relation to removing these gods, that on his previous humble application you permitted them to remain as heretofore. Now this temple is the place of prayer for the whole country, and consequently of the utmost importance. In case you should remain long in it, there would be much inconvenience. I beg you to wait till another day, when I will choose a place, and let you know, that you can move. I send this short note, respectfully hoping you are happy; this is all I have to say. Hiang Yung-pau, treasurer of Chungshan fu. May 8th, 1846. An important communication.”

I accordingly deemed it best to drop the matter, and confine myself to the adoption of means by which the idolatry, of which I could not bear to remain a witness, would be effectually stopped. First, I declared that the exhalations of fresh flowers at night were noxious, and most so in a bedroom; and the idols had of course to do without them. But the bonze, though he had of his own accord found himself a lodging out of the house, still regularly visited the gods, till an event happened, which, by its immediate consequences, appeared to have lessened his attachment for his temple. One night, something moved so fiercely up and down the paper partition that separated the gods from the rest of the bed-room, and which was close to the head of our bed, that we were greatly alarmed, not doubting it to be a serpent, of which we were told some lodged themselves in the lofts of houses.

\* There is a small shrine in front of our residence.

As soon as the day broke, we had the partition opened, and all our *todzies* armed with sticks, made a strict examination, but in vain.

On the bonze being called and informed of the event, he wished for a tablet to be brought from the temple, to write a charm on, which would be sure to frighten away the serpent. But I maintained, I would never become a party to any such a thing, and as I came there to teach the nation that all their idols and charms are follies, I could by no means permit them to suppose I had any trust in similar nonsense. The bonze still insisted, and a large red table having golden letters was taken out for him, on the back of which the cabalistic scrap was to be stuck. This piece of furniture is the *gwansu*, or ancestral tablet, which though of Confucian origin, is held in high honour amongst the Buddhists, and in their temples the names of the deceased abbots are enshrined and worshipped. The bonze having had his way, I insisted now on having mine: for had I allowed this table to be put back in its place, and everything been quiet afterwards (as has been the case), he would have triumphed, and the people been confirmed in their absurd superstitions, and even led to suppose that Christians also derived benefit from Buddhist witchcraft. On this ground, I peremptorily refused readmission to the tablet, and am almost persuaded it broke at least the regularity of the daily visits of the bonze to the temple.

Sometime after, I threw out hints as to the inconsistency of a bonze coming so often to the temple, one would think, merely to look at my wife, a treat which he could not get anywhere else in the country; and I pleaded that since I was not permitted to see any of the wives of the respectable natives, no more should I be compelled to let my wife be courted but by those whom I would permit. Now I thought the bonze had less right than even other people to such a gratification. This was a very strong argument for these Confucian polygamists, who, like Mohammedan harem lords, are ridiculously jealous; and to this objection, together with the absence of the representative of the dead, one if not the chief of their idols, I ascribe the gradual diminution and final suspension of idolatrous rites in our house. This done, we soon took away the partition, which in fact made the whole secluded part only a haunt for vermin. By and by we shut up the cages of the different idols, but not without strong remonstrances to the contrary, as they conceive the inherent godhead dies without a good supply of light. Oh, how great is that darkness, that has need of daylight to keep its gods alive! They *love* darkness more than the light, for they know and admit that they are in the dark, but are fools enough to think any spiritual light coming directly upon them would do them no good, unless it was first reflected from the smeared faces of their idols.

This then is the plain history of the cessation of idolatry in the Protector-temple of the empire of the independent sovereign of Lewchew; and nothing is wanted but help from Christians to enable us to keep this house for ever a house of the living God, in whom there is no darkness at all, and to whose worship it has been consecrated more than three years. It is painful even to think of the possibility of idol worship being re-established on such a spot. How many hundreds are now at least practically prevented from idolatry, by the mere fact of our occupying this temple! Shall Buddhism again rear its own ruins? Shall we restore a fort given up by the enemy? Must not heathen Lewchew be convinced by this time, that the *Hu-kwoh sz'* had nothing to do with what it claimed respect and support for? The dozens of big, and scores of minor idols in this establishment, now for years kept in utter darkness, a mode of treatment admitted by their own votaries to



be deadly to their supposed divine life, must almost necessarily lead the nation to conclude that it was not they who protected the country, but that there is a great and living God, who being the Father of us all, giveth good gifts to his children, and with paternal tenderness, and forgiving, sparing love, maketh his sun to rise on the evil and on the good; and that it was He, who, while their idols warmed themselves in his sun, left not himself without a witness among their blinded votaries, and did them good, giving them rain from heaven and fruitful seasons, that they should seek the Lord, if haply they might feel after him and find Him, through whose precious blood this wonderful love and forbearance were purchased. Is it possible that Christians, whose hearts revolt at papal idolatry in Europe, should not sympathize with the horrors a missionary is exposed to among Asiatic heathen? Is Lewchew too far for them? Is it outlawed in God's creation? "Thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire." Is God now less a jealous God, less an enemy of idols, than he was of old? And now the enemy,—Buddhistic priests and Confucian rulers,—has surrendered his gods, shall we be forced into the foolish generosity of restoring them? Shall we let Satan loose after chaining him a little?

Having written thus far, I was obliged to lay my retrospect aside for three months in order to complete a grammar of this language I was preparing. The rough copy of a vocabulary, a labour carried on between two and three years, is also ready. I hope both of them will be useful and welcome to missionary brethren, whom we cannot give up the hope it will finally please the Lord of missions to bring to our help. I scarcely know how or where to take up the thread of my tale, but as a communication we had to-day (Sept. 7th) from government allows us to indulge the cheering thought that Providence is about to secure at this year again our usual post: for as the Lewchewan junks brought us no letters this year from Fuhchau, we conclude they will take none from us, and I take it for a hint that I should go on in a narrative, undertaken with the view of reviving the interest of our brethren in China in behalf of this mission. At any rate, I cherish the hope that some Missionary Society will be willing to come to our assistance, for it appears our little Society has exhausted its strength in giving birth to this mission, and we are now left here like a forsaken orphan cast upon the wide world, without means of communication, without advice and direction, yea, without support. What a mercy not to be without God, without a Saviour and Comforter, in such circumstances! Let me, however, be clearly understood. Much as I desire that the Missionary world should look into a case of unparalleled destitution and grant us its sympathies, nothing is farther from my mind than to base my appeal on such insignificant grounds. It is the mission, the cause of the Cross, yea, and the hopes of the Cross, which unless soon and effectually succored, must inevitably sink, that makes me feel my nothingness, and come forward to plead for God and truth, and for those precious souls, those four immortal souls, in whom it has pleased God to kindle a spark of this heavenly life, and who should not be left without further Christian nurture.

(To be continued).

## BISHOP BOONE AND THE SHIN QUESTION.

It is probably well known to most of the readers of the Spirit of Missions, that our Right Rev. Missionary Bishop in China, in common with all the Protestant Missionaries in that country, is deeply interested in the preparation and publication of a more correct translation of the Bible into the Chinese tongue than has heretofore existed. To translate God's word into the vernacular languages of the people among whom the Gospel had been disseminated, has always been regarded as among the most important duties of the Missionary and of the Church. Hence, in the earliest ages, the heralds of the cross took measures to give the people the written word, as well as the oral doctrine; and the Peshito Syriac and old Italic versions, both of which are probably as ancient as the second century, are noble illustrations of the great Protestant principle, that the sacred Scriptures were intended for the people, and not to remain locked up in languages unintelligible to the multitude.

It is both a cause of gratitude to God, and a source of gratification to those who are engaged in the cause of foreign missions, that some of the Rev. gentlemen once in the field but now in the Paradise of God, and many of their successors who are still labouring to advance the same great work, have done or are doing the Church good service by dedicating a portion of their time and attention to the all-important work of translation. The Rev. Mr. Payne, (who we hope before long, in accordance with the wise and acceptable action of the last General Convention, to recognise as one of our Right Rev. fathers,) who, with the aid of his most estimable and devoted wife, has shown self-denial in the Missionary cause among the benighted Africans, which is worthy of the zeal and devotedness of St. Paul himself, has translated several books of the Old and New Testaments into the Grebo tongue; and these versions may be among the most enduring of his efforts. And Bishop Boone, in China, is, in these labours as well as in others, not a whit behind the most distinguished of his Missionary brethren. My intention in this paper is to say something of this good and able man's efforts in ascertaining, settling and maintaining the proper translation of the original words for *God* and *gods* in the Chinese Bible now preparing. Episcopalians ought to be informed of what Bishop Boone has done in this matter; and knowing it, they may feel an honest pride in his ability and energy, a satisfactory persuasion that he is "working the work of God" in that heathen country, and an unwavering and increasing assurance of ultimate success.

In 1848, the Rev. Dr. W. H. MEDHURST, Sen., published at Shanghai a pamphlet of 170 octavo pages, entitled: "An Inquiry into the proper mode of rendering the word God, in translating the sacred Scriptures into the Chinese Language." Dr. Medhurst is, I believe, the oldest English Missionary now in China, having gone to that country more than 30 years ago. This publication abundantly proves that the author is extensively read in Chinese literature, which indeed is universally acknowledged. He here abandons the use of *Shin* as a proper term whereby to translate God. He endeavours to demonstrate its radical unfitness for such a purpose. He

maintains that *Shin* is too vague a term; that it does not express the idea of supremacy; that whatever comes under the category of spirit is called *Shin*, which term consequently is applicable to the human soul, the manes of the departed, ghosts, hobgoblins, elves or fairies, and even to what may be conceived of under the idea of spirit "in heaven, earth, hills, rivers, wind and thunder." \* And yet this word had for many years been in common use among all Protestant Missionaries; it is generally introduced by Drs. Morrison, Marshman and Milne, in their translations and Chinese Dictionaries. Indeed, Dr. Medhurst himself, in his Dictionary, and in numerous other works of his before published, had unhesitatingly and uniformly employed this term, and even down to within a year of his publishing the pamphlet in which he opposes its use. He says, that if, in Gen. xlvii. 1, "Israel offered sacrifices unto *the God* of his father Isaac," the term *Shin* should be employed as the translation, "there is not a Chinese throughout the whole empire, knowing the sense usually put upon the term in his own books, but would consider this as meaning, that Israel offered sacrifices to the *manes* of his father," and that similar mistakes would arise in other instances. † He tells us, moreover, that the Roman Catholic Missionaries, who first employed *Shin* for God, abandoned it, and discussions arose relative to the comparative excellence for this purpose of certain other words. He maintains that *Te* or *Shang-te*, or *T'heen-te*, the two last of which, he states, "are used by the Chinese interchangeably with" the first, "both for the Supreme and inferior divinities," and which he considers "in the estimation of the Chinese as synonymous," ‡ are appropriate terms by which to express the Hebrew and Greek word for God. §

In the same year BISHOP BOONE published at Canton "an Essay on the proper rendering of the words *Elohim* and *Theos* into the Chinese language," in a pamphlet of 69 pages. In this publication he remarks, in the outset, that "one of two terms must be sought for; either the name of the chief God of the Chinese, or the name by which the whole class of gods is known in their language." He prefers the latter alternative, being "convinced that the generic name for God should be used;" and contends "that the use of the name of the chief Deity of any polytheistic nation to render *Elohim* would be wholly inadmissible." || He then proceeds to adduce arguments in defence of these propositions.

Having settled this point, as it would seem, very conclusively, the Bishop then considers the question, "What is the generic name for God in the Chinese language?" Following his learned and able predecessors already mentioned, he maintains *Shin* to be the right term; while Dr. Medhurst, in the pamphlet just mentioned, denies this in the most explicit manner, affirming *Te* to be the generic word. In conducting his argument, Dr. Boone lays down two propositions: first, "*Shin* is the name of a *class of invisible beings*, to whom the Chinese, from the highest antiquity to the present time, have always offered *religious worship*;" secondly, "the class of beings called *Shin* is the highest class worshipped by the Chinese." ¶ The first proposition is "freely admitted by those who oppose the use of this word." It is the second which is denied, and the dissentients affirm, that in Chinese Mythology "there is a class of beings called *Te*, higher than the class called *Shin*." \*\* It is all-important therefore to sustain this second proposition. The proofs brought forward by the author are arranged under the following heads: "First: the *Shin* are directly affirmed" by Chinese writers "to be the most honorable beings in the universe. Second: the

\* p. 98. † p. 151, 152. ‡ p. 5. § p. 164. || p. 3. ¶ p. 8, 9. \*\* p. 10.

chief God, the being worshipped in the highest sacrifice offered in the state religion, is a *Shin*. Third: it is maintained, that being the highest class of beings worshipped by the Chinese, this class must be regarded as the gods of China, and *Shin* as the generic name for God." The Bishop considers these points in this order, and in confirming and illustrating them gives abundant evidence that he is well versed in Chinese learning, and also in the best European helps to facilitate its acquisition.

It would unreasonably fatigue the reader, were I to follow the learned author in his various illustrations of the position maintained by him, that *Shin* is a comprehensive term, applied alike to all objects of worship, even the very highest. I cannot forbear, however, to cite the following from a Chinese ode, in which the speaker relates the religious acts he had performed to avert a great calamity:—"The drought is great and the heat intense. We have not ceased to offer sacrifices. To the gods above, (celestial,) to the gods below, (terrestrial,) we have made offerings. *There is not a god (Shin) we have not honoured: Hautsih* (our ancestor) is not able, and *Shang-te* does not come down to our relief." The Bishop then quotes from the native commentator, and remarks:—"The paraphrase is very full, and makes it unmistakably plain, that *Shin* is used as the general name of all the beings worshipped on the occasion of this great public calamity. It is as follows:—"The drought is very great, and the heat most intense, and burns to such a degree as to cause sickness among the people. I, because of the people's distress, *seek assistance from (Shin) the gods. To every one that can be sacrificed to*, I have not ceased to make offerings; for there is not a god (*Shin*) to whom I have not exhausted the way of honouring and reverencing him. Now, of the gods (*Shin*) of the ancestral temple, there is none more to be honoured than *Hautsih*; although he has never failed to enjoy my offerings, still his strength is not sufficient to overcome the calamity; *of the gods (Shin) sacrificed to in the Kiau sacrifice, there is none more to be honoured than Shang-te*; his strength, sufficient to overcome the calamity, but he still does not enjoy (or favourably receive) my offerings."\* These quotations do certainly appear to sustain the author's position, and therefore he remarks, that "in this ode we find the plainest evidence that the Chinese have the generic name we seek for, and that this name is *Shin*; and the poet himself and all his commentators, not only use *Shin* as the general name of all the beings worshipped, but also expressly tell us that *Shang-te*, the chief god, is one of this class." He afterwards adds another striking quotation: "If the ruler on high, *Shang-te*, be a god, (*Shin*,) then he cannot be deceived; *but if he be not (Shin) a god, it would be of no use to pray to him.*"† After this and other similar quotations, the reader, who bears in mind the statement already made, that within a year previous to his publication, before mentioned, Dr. Medhurst had himself employed the term *Shin* for God, may be somewhat prepared for the following quotation from that author's "English and Chinese Dictionary, compiled by him after thirty years' study of the language, under the word God:" "God, the Supreme Being, *Shang-te, t'heen-te,*" &c. "Some Protestant writers have used *Shin*; THE CHINESE THEMSELVES *for gods or invisible beings in general, use Shin,*" &c. The lexicographer then proceeds to give illustrations in the phrases, "the gods of the hills, the gods of the rivers, the gods of the heavens, the eyes of the gods are like lightning, to swear before the gods, the mercy of the gods, the protection of the gods," and many others of the same sort, in each of which the word in the original is *Shin*.

\* Page 30-32.

† Page 32.

It would be a marked injustice to Dr. Medhurst, of which the writer would not willingly be guilty, not to take notice of the reason he gives for his change of opinion. I therefore quote from his "Reply to Dr. Boone's Essay," the following passage: "It was not until the commencement of 1847, that I set myself thoroughly to study the subject, by examining all the passages in the Chinese classics in which the word occurs; the result of which has been a settled conviction, growing stronger every day, that the main idea conveyed by *Shin* is *spirit*, and not *God*. If I be asked to account for the fact of my being thirty years at the study of a language before I could find out what I now think to be the true meaning of so important a term, I can only plead the force of early education and constant habit, over which I had little control, and the want of time to give the subject that close investigation which I have since been enabled to afford it."\*

The Right Rev. author now informs his readers that the earlier missionary worthies before mentioned, uniformly rendered *Elohim* and *Theos*, by *Shin*, "whether the true god or a false god was referred to." Some dissatisfaction, however, having arisen with this word, Dr. Medhurst substituted *Shang-te*, which he always explained by *Supreme Ruler*, and in this nearly all the Missionaries, Dr. Boone among the number, concurred, influenced doubtless by such high authority. The revision of existing translations became the occasion of a careful examination of the subject, and it being admitted that the substituted term was not generic, the use of it was abandoned.

The question then recurred as to the most suitable generic word; and while the great body of Protestant Missionaries in China accorded with the previous usage, and employed *Shin*, there were some who proposed a new term, *Te*. The remainder of the Bishop's pamphlet is occupied in a further defence of the former term, in vindicating it from objections, and in showing that *Te* cannot be regarded as equivalent to the generic word *God*, as it is properly a title implying authority.

He concludes by remarking as follows: "Whatever objections may be urged against the use of this word must be answered by the exigencies of the case. *Shin* is the only word the Chinese language affords us, that can be regarded, after a careful examination of the subject, as having any just claim to be considered the appellative name of *God*. This word we must therefore use to render *Elohim* and *Theos*, notwithstanding all objections. If we could remodel the literature of the country, we would forbid the employment of *Shin* as the Pantheists have used it; we would forbid its use for the human soul; but we must take the Chinese language as it is. That *shin* is used for all objects of religious worship, including the manes of the dead, makes it only the more available to prohibit all false worship to which this people are addicted."†

In view of the striking discrepancy both of statement and argument appearing in these able and learned publications, the Committee on Versions of the American Bible Society made their report to the Board of Managers, at their meeting in March, 1849. Having at that time access to no other sources of information, their report was less definite than under other circumstances it might have been. The Sub-Committee by whom it was drawn up were therefore compelled to say, "that after a careful examination of those productions, they had not been able to form a decided opinion as to which of the words or phrases proposed ought to be adopted;" feeling very properly, that in the predicament in which they were placed, "it would

be presumption in them to express a decision in favour of any one of the terms" in question, "to the absolute exclusion of the others." They therefore suggested for consideration, whether a new term, Oriental, or Greek, or English, might not be substituted in the place of any one of the Chinese terms which had already been employed or proposed.

On this point they remark thus: "The following considerations may seem to justify (this) course, should it be found necessary. It is a possible course, because new terms have often been incorporated into old languages, in order to express thoughts for which there was no word precisely equivalent in the vernacular tongue; and notwithstanding the peculiarity of the Chinese, there is probably no reason why such an example might not be followed. Indeed, this has actually been done in the Syrian inscription, which gives an account of the introduction of Christianity into China one thousand years ago. To express God, it adopted a Syrian word, Aloha.\* This fact is expressly stated by Dr. Medhurst in the words just quoted

Every reader of the pamphlets of Drs. Medhurst and Boone will perceive, that the notions of the Chinese respecting the existence and nature of the Divinity are very vague and inadequate.

On the one hand, the atheistic or philosophical party, while they employ language denoting an intelligent, all-creating and all-influencing being, understand by it nothing more than an abstract necessity; which, however, they are willing to call reason, because, as they say, it would result from the very nature of things. On the other, the great polytheistic mass comprehend among the Divinities all sorts of supposed spiritual beings, to whom anything like worship is tendered. No existing word in the language expresses the idea of Divinity as expressed in the Bible. And this indeed might have been expected. If, therefore, the choice should fall on any one already in use, the true meaning must be explained by paraphrases and adjuncts, by what is said in the Bible of the nature and character of the Divine Being, however he may be designated, and also by oral instruction.

The substitution of a new term would require nothing more than some similar (suitable) explanation. It would be far easier for the Chinese to be made to understand what we Christians mean by the English word *God*, as applied to the Supreme Being and also to supposed Divinities, than for us rightly to comprehend the precise meaning of their *Shang-te* or *Shin*. Such a substitution would tend slowly to supersede the old terms, and along with its gradual use, to introduce true views of the nature and character of the Supreme God."

A pamphlet of 106 octavo pages, being a "Reply to the Essay of Dr. Boone," was published in Canton, in 1848, by Dr. Medhurst. It must, I think, be admitted, that the author shows the Bishop to have occasionally employed the word *God* as the translation of *Shin*, when the Chinese writer intended merely to express the idea of *Spirit*; and the probability that this was the fact had impressed itself upon my mind on first perusing the essay. Still the general force of his argument is not destroyed; and sometimes the reasoning of the Dr. seems inconclusive, and his statements sometimes contradictory. The Bishop contends that the generic name for God must first be sought, and then applied to the Supreme God in particular. On the contrary, Dr. Medhurst says: "In our estimation, the name used for God by way of eminence must first be discovered, and *if that name be used occasionally for other beings besides the Supreme, it will then appear to be the generic term.*"† A very extraordinary remark! Because

\* Medhurst's Inquiry, page 127.

† Reply, page 4.

Jupiter is used for the Supreme God of the Greeks, and also occasionally for a multitude of other beings, is it therefore generic? In another place Dr. Medhurst says of the Chinese, "they believe in *one Supreme God, the author and ruler of all;*" and again, after speaking of them as "acknowledging and adoring *one Supreme Being, the author and ruler of all,*" he adds, "*the doctrine of one Supreme Deity is not to be considered a strange thing to them.*"\* It is not easy to conceive how such statements are reconcilable with what he had said in his former pamphlet, that "the Chinese *do not appear to ascribe the creation of heaven and earth to any one being.*"† But as the design of this article is principally to note the efforts of Bishop Boone, it would be irrelevant to examine in detail the publication of any other writer.

Early in the year 1849, the Board of Managers of the British and Foreign Bible Society took this disputed subject into consideration, and without determining in favour of adopting any Chinese term, "decided against the use of the word *Shin* for expressing the divine name." This led Dr. Boone and his coadjutor, the Rev. Dr. Bridgman, who, with a large majority of the Protestant Missionaries in China, agrees with him in the propriety of using *Shin*, to address a letter to the Secretary of the Society under date of May, 1850. The design of this communication is to present, with as much brevity as possible, the main points at issue. They endeavour to trace "the peculiar difficulty of rendering *Elohim* and *Theos* into Chinese" to its cause. This is not to be found in the dissentients themselves, for "the same difficulties were felt many years ago." It is attributable to "something anomalous either in the Chinese polytheism, or their language, or to both causes unitedly." They then quote from Dr. Medhurst's last mentioned pamphlet as follows: "The name used for the chief object of worship, or God by way of eminence, and the name of the whole class of worshipped beings, was *one and the same term among the Greeks*; among the Chinese, those two ideas are represented by *different terms, which constitutes the difficulty*" In this statement the writers of the letter fully concur; while they maintain, at the same time, that "*Shin* is, without a doubt, the appellative name by which the Chinese call all the Gods, (*the highest BEING included,*) whom they worship." That they have not employed this word, by way of distinction, "to designate their chief God, is the cause of the embarrassment we labour under. To get relief, one party flies to the various *titles of the chief God*, whilst the other party clings to the *general name of the objects of worship.*"

Among other objections to the use of *Shang-te*, one is urged, which they declare to be to them, with their present information, "insuperable." "It is the *distinctive* designation of a false God." In connection with this remark, I cannot forbear to introduce a striking illustration of the danger likely to arise in numerous cases by employing this term to designate the most high God, the *Jehovah* of the Bible. In a manuscript letter, addressed to the Rev. Dr. Brigham, Secretary of the American Bible Society, dated May, 1850, Bishop Boone writes as follows: "At all the different stations, the younger Missionaries, without the least concert with each other, complained of being misunderstood from using the phrase *Shang-te*. A most painful case of misapprehension occurred in our own mission. We were using a catechism on the Creed, and put it into the hands of all who came to inquire of our doctrines. The first article was rendered thus: 'I believe

\* Page 2, 3.

† Inquiry, page 5.

in *Shang-te*, the Father Almighty, &c. A man of some intelligence, who read his own language very well, after hearing us preach, applied to the Rev. Mr. — for special instruction. He gave him a copy of this catechism, and requested him to come to his study every morning. The man came regularly for ten days, and exhibited great interest. He read over with the Missionary all the attributes of *Shang-te* which we are accustomed to predicate of God, and appeared to understand thoroughly what he read. It occurred to his instructor to inquire one morning, whether he followed the advice he had given him at the commencement of their inquiries, to pray to *Shang-te* every morning and evening. The man replied, with great simplicity, that he had not failed to visit his temple twice a day for this purpose. This answer led to inquiry, and the Missionary, to his inexpressible grief, learned that the man had been understanding him for ten days as recommending the worship of this idol. It will not answer to say, as many in England and America have said, no matter what name is used, if only under this name you take care to describe the true God by his attributes; for there has not been put forth in Chinese, I think, in any book, a fuller account of the divine attributes than is given in said catechism, much stress being laid on *Shang-te's* having no form or image, and on his being a pure Spirit: and yet the name was so perfectly identified with this idol in this man's mind, that as soon as he was told to pray to *Shang-te*, notwithstanding all he had read in the catechism, he went immediately to this filthy idol. You will not be surprised to learn that we immediately in our mission ceased to teach and to preach *Shang-te*. No other copy of the catechism was given away until all the *Shang-tes* were cut out. I will not attempt to describe, but leave it to you to conceive, what my feelings must have been, when Mr. — communicated these facts to me. If I am thought to speak warmly against *Shang-te*, my reply is—is there not a cause?"

To return again to the former letter of the two Missionaries. They object to *Te* on the ground that it "is a title denoting office, and is not the name of any class of beings." This is clear to them "from the fact that it is used *in this sense* to designate some human emperor a hundred or a thousand times in Chinese books to where it is used once to designate any invisible being." Other objections of great weight are here omitted to avoid prolixity, at least as much as possible. The letter then proceeds to give reasons why the translators "are bound to use the *appellative name* of the objects to whom the Chinese have always been in the habit of addressing their religious worship." It is very important to note what is affirmed "by a writer in the February number of the Chinese Repository for 1849," and quoted with approbation in the letter, namely, that "no native writer has ever exhorted his countrymen to sacrifice to or to worship *any class of beings called Te*; on the contrary, no Christian writer, Romanist or Protestant, in his zeal against polytheism, has ever warned his fellow men in China against the worship of the *Tes*." Well may it be asked, how is this to be accounted for, if *Te* is really a generic word for God? "On the contrary," it is said, "the Chinese classics are full of exhortations" to *sacrifice to the Shin—to worship the Shin—to pray to the Shin*," &c. &c. The objects of the false worship of the nation are called *Shin*, "and we," say the writers, "who see these false Gods all around us constantly receiving worship from our benighted fellow men, cannot consent to lay aside the *well known name* by which the Chinese *themselves* call them, when we are bearing witness against them."

In the progress of the controversy, it was proposed to abandon altogether



the use of both the contested words, and to substitute the Oriental term, *Aloho* or *Eloah*. The one party, however, adhering to the use of *Shin*, it was agreed that two editions should be proposed to the Bible Society for publication, one with the Oriental term and the other with *Shin*; and that an introductory note should state distinctly the sense in which the words were intended to be understood. Moreover, to prevent all possible misunderstanding on the part of the Chinese reader, it was determined that *Shin*, whenever employed to designate the true God, should be printed in larger letters than usual. About the time that this arrangement took place, other treatises made their appearance. DR. BOWRING and SIR GEO. STAUNTON published their views on the subject, and the REV. DR. LEGGE, a Missionary at Hong Kong, defended the use of *Shang-te*, in a pamphlet of 43 pages, printed at Hong Kong. Those publications became the occasion of the long manuscript letter before referred to, addressed to the Rev. Dr. Brigham by Bishop Boone, in which he maintains the position he had already assumed, and which he had never yielded. In this letter he contends, that the proper method to be pursued is, not *first* to ascertain what being worshipped by the Chinese comes nearest in character to the true God of the Bible, and *then* to apply to this true God the name by which that being is known; for, however near he may come, if he be destitute of any of the essential attributes of the true God, he is infinitely different from him, and must be a false God. Neither are we to consider the term *God* as a symbol, expressive of the highest idea we can form of that glorious being, as had been stated in one of the publications before mentioned; for our most exalted conceptions must, of course, fall infinitely short of the truth of his nature; but rather, as a name given to the being of whom we neither do nor can properly conceive, of whom "our soundest knowledge is to know, that we know him not as indeed he is, neither can know him."\* The Bishop denies that the Chinese have knowledge of such a being as the Scriptures teach God to be.

In the essay it was contended, that "*Te* is a relative term, denoting office." And in the letter we read: "Heaven is called *Te*, not *because* it is possessed of a self-existent, eternal, almighty, spiritual nature, but *because* it *rules over* all. The five emperors have this title for the *same reason*. *Te* is therefore without doubt a relative term." To meet this statement of the essay, Dr. Legge had not scrupled to maintain that "*God* is a relative term!" Well may the Bishop refer to Ps. xc., 2, in contradiction of so extraordinary a statement. Relation implies the existence of some other being, and this is wholly inconsistent with the essential revealed doctrine of God's eternity, and that of the absolute creation of all other things. "The being whom we call God stands in numberless relations to us, and we mark these relationships when we call him creator, preserver, governor, ruler, &c., &c.; but when we say God, we view the being whom we so call as what he is in himself. We designate thereby a being possessing a divine nature." It is to little purpose that Dr. Legge remarks—"Ex nihilo nihil fit." Nothing can come of nothing. If there be *in Shin* only the heathen sense of a God, how are we to bring *out of it* the true and Christian sense of God? This savours more of witticism than of sober thought. The Bishop mildly answers: "we propose to do no such thing; we do not propose to bring this sense out of the word, but by our USAGE OF LANGUAGE to put it on to it." And for this purpose, to introduce the true idea of God, he does not hesi-

\* Hooker, Book I., sec. 2, vol. I., page 198; Oxford, 1793, 8vo.

tate to regard "Shin as the best word in the Chinese language." He says, with truth, "if the Chinese do not know the being we call God, there cannot be any word in the language which is his name; for the knowledge of a being must precede the calling him by a name. My firm conviction is, that they do not know this being, and that they have not in their language a name for him. Take what word or phrase we please, we shall have to put the true and Christian sense of God on to it." Here I cannot but remark how the acute mind of the Bishop naturally falls into the very course of thought which appears in the sagacious Hooker; and it is not the only instance in which the analogy has forced itself on my observation, while reading his laborious and able disquisitions on this subject. Discoursing on the term *Bishop* having been originally common to the two higher orders of the Christian ministry, a fact which the Acts of the Apostles, the epistles in the New Testament, and that of Clement of Rome to the Corinthians, abundantly evince, Hooker observes as follows:—"The same word (*Bishop*) in ecclesiastical writings, being applied unto Church governors, at the first unto all and not unto the chiefest only, grew in a short time peculiar and proper to signify such episcopal authority alone as the chiefest governor exercised over the rest; for with all names this is usual, that inasmuch as they are not given till the things, whereunto they are given, have been sometime first observed, therefore, generally, things are ancients than the NAMES whereby they are called."\*

The proposition to relinquish all Chinese terms and to adopt *Aloho* or *Eloah*, is next a subject of remark. The expedient is objected to on the ground that it will not remove the difficulty. It "conveys no idea whatever to the Chinese. Who or what is that *Aloho*, is immediately asked. Is it the name of a *man* or a *Shin*, or what is it? The most common opinion among those who have heard this name, so far as I have learned, is, that it is the proper name of some new Buddhist deity. It only makes the confusion worse to tell them that *Aloho* is the name of *Jehovah*—one unmeaning name explained by another." *Shang-te* cannot properly be used, because different classes of Chinese attach to it different meanings; just as different persons are known to be designated in English by any one proper name. Thus, for instance, William may be the name of thousands; but when employed by an individual without any adjunct, it relates of course to the William who is intimate, or a member of the family, or in some way or other made definite. "By the use of *Shin* we can best avail ourselves of the knowledge of Divinity (deity) in general, that exists among the Chinese; for example, suppose I meet a man making offerings to the *Tsae Shin*, and I were to address him as follows: why do you worship this being? and the answer given was, that he may assist me to get riches; should I not do well to say to him, you are right in one respect: you cannot by any exertions you can make ensure wealth; you do well to rely upon the protection and blessing of a superior being to help you to get wealth, but you Chinese make a great mistake when you seek help from the *Shin*. You suppose that there is a *Shin* who presides over money-getting, and you merchants call upon the *Tsae Shin* that he may help you to grow rich. When you want to secure your house from fire, you make offerings to the *Ho Shin*; when at sea, you call upon the *Hae Shin*. Every town, every place, has its tutelary *Shin*; every occupation its patron *Shin*. Now, the idea running through all this is right, (I might say to him,) man is a weak, dependent be-

\* Book VII., sec. 2, vol. III., page 115.

ing. He must look up to and depend on a superior ; in this you are right. But you are in a great error as to the proper object to whom you should apply for aid. There is but one being who can really aid you ; in our Holy Book he is called Jehovah. He it is who presides over all human affairs. He has not parcelled out the administration thereof to a number of *Shin*. He himself is the only *Shin*. He is the *Shin* of wealth ; pray to him to aid you in your business. He is the *Shin* of the sea ; pray to him, &c., &c. In this way we shall, I think, avail ourselves of whatever knowledge of divinity in general there may be among the people, and at the same time turn to good account, (a matter of the greatest importance,) whatever *devotional feeling* we may find existing in any mind. The feeling, we shall tell the man, is right ; it connects itself with the *Shin* ; we do not complain of that, but his conception of the *Shin* is wrong, and must be changed, elevated. We put all his *Shin* of wealth, fire, sea, &c., &c., together, to make one SHIN, as the first process to help him to rise ; we then tell him that Jehovah, the *Shin* we worship, who is in truth the only *Shin*, is self-existent, almighty, holy," &c., &c. He concludes by alluding to the physical difficulties he has to contend with, arising from the state of his health, and by expressing his conscientious conviction of the truth and importance of his views. "I am fully persuaded that we should use *Shin* ; that this is the course to be pursued in order to teach these people to worship the true God ; and all that can fairly and properly be said" in favor of this course, "I will, at any pain and cost to myself, write and print. One syllable or word beyond what *I am firmly persuaded* is both true in fact and true in argument, nothing shall tempt me to write or say, God helping me. I will not write a single line as a party man in this controversy."

Another pamphlet of 28 pages, in opposition to *Shin* and advocating *Shang-te*, made its appearance at Shanghae in 1850. It is entitled : "Some thoughts on the proper term to be employed to translate Elohim and Theos into Chinese : by an American Missionary in China." It has been ascribed to the Rev. E. DOTY. The author maintains that, whatever the Chinese may now be, they were originally monotheists. All however that he says in defence of this position resolves itself into this, that there is abundant evidence to prove "that *distinct traces* of some knowledge of the *true God* did continue to exist long after the flood ; that Abraham found a priest of the most high God, even among the notoriously wicked Canaanites, and also a God-fearing Philistine in Abimelech ;" that *one* being and only *one* is spoken of in the Chinese sacred books, of whom are predicated attributes, and to whom works are ascribed, such as belong only to the true God." He affirms also that "this knowledge of that one being appears to have been more clearly possessed and to have exerted a far greater controlling influence about the time that the Patriarch Abraham lived than is now the case or has been for centuries."\* It is obvious, that a considerable and even minute acquaintance with Chinese life and morals at the very remote periods alluded to must be possessed, in order to enable one to form such an opinion and to draw such a parallel. It is only to be regretted, that the author has thought it sufficient simply to make statements, presuming them to be so clear to his brethren, "the Protestant Missionaries in China," to whom he addresses his remarks, as not to require any confirmation. Unfortunately, we of the Western world are less happily circumstanced ; our convictions therefore cannot be so certain, and the author must not regard us as unreasonable, if we ask him to favor us with some proof. He ob-

\* Page 13.

jects to the use of Shin for God, because it is of too general a signification, (herein agreeing with Dr. Medhurst,) inasmuch as it is employed to denote whatever is spiritual. He adds also another reason, namely, that although it is applied to the multifarious objects of Chinese worship, it does not designate them as God, or as in any degree partaking of divine character. This honour he does not allow to appertain to any, except *one of the Tes*. Speaking of these beings, he says as follows: "Of all the Tes only one is presented in a light which leaves the impression on the mind that he is regarded a god, *a divine, powerful, independent and glorious being*. Where is there evidence that this one being is ever worshipped at all by any class of Chinese? All below the emperor are, by the ritual, prohibited from worshipping him. 'The middle kingdom' tells us, this prohibition is sanctioned by the penalty of death. All Shins are regarded as deriving their authority from this great Te, as being subject to him and accountable to him, not as inferior gods to a superior god, but as ministers and servants to their sovereign and lord."\* It would seem then *that God, or a god, is not worshipped at all in China*, except by the emperor; and that the worship of the whole body of his subjects is addressed to different sorts of spiritual beings, whom the worshippers themselves do not regard as possessed of any divinity.

Perhaps it may tend to remove some embarrassment on the subject of this controversy, to keep in mind that both parties agree in this—that the Shin are the objects of Chinese worship. One party may perhaps regard this term as expressive of their supposed divine power or some other attribute; the other maintains that the spirituality of their nature and character is all that the term indicates, and all that it predicates of them. Still, it is a matter of fact, that they are the only objects of Chinese worship. Is there not therefore at least as much reason to use this term in order to translate the word for a being or beings—of whom the most prominent representation given in the Bible is, that the former alone ought to be, and the others were adored and worshipped—as any other term that the language affords? If Te were employed, it ought by the author's own showing to be limited to the true God, and then, as he acknowledges, some other must be used as a translation of the same original word when designating any false God. Such a course may be practicable in many cases, but it would be manifestly impossible in some; as for instance, to give but one example: "the *god* that answereth by fire, let him be *God*." 1 Kings xviii. 24.

In connection with this subject the following extract from a letter of Bishop Boone, dated Shanghae, Aug. 9, 1850, will be read with no little interest. Some notice of the Geography mentioned appeared in the Missionary Herald, from which it was published in the Protestant Churchman for July 20, 1850, to which the reader is referred. The extracts are exceedingly curious. The notice of Washington, given by the Chinese writer, is characterized by a beautiful simplicity.—"I send you herewith a copy of a few lines† from a work on Geography recently published by the Lieutenant Governor of Fuh-keen Province, one of the most accomplished writers of the present time. You will perceive, he says the Parsees worship the *Shin* of fire, and that all West of Judea worship the *Shin* of heaven: and that *this Shin* of heaven gave the law to Moses. There can therefore be no doubt who this being is—a *god*, and *no mere spirit*. He further tells us, that about A. D. 900 there was a temple to *Yaou Shin* (Jehovah ‡ *Shin*) and that this *Yaou*

\* P. 20. † The copy is beautifully printed in Chinese characters.

‡ The reader is requested to bear in mind, that in Hebrew, German, and some other

*Shin* is the *Shin* of heaven who gave the law to Moses. (See Gesenius sub voce *Jehovah* for the pronunciation of *Yao*.) These temples were most probably erected by the Nestorians, who, according to the Syrian monument, entered China A. D. 635, and who, Marco Polo tells us, had two churches in the neighbourhood of Nankin."

Although this notice has already been extended far beyond the writer's original intention, he cannot bring it to a termination without trespassing a little longer on the patience of his readers. Bishop Boone has lately published in the Chinese Repository, a review of the whole controversy; a part only of it has reached this country in loose sheets. Had this valuable paper fallen into my hands earlier, I might advantageously have substituted much of what the Bishop says in place of this article. As it is, however, I shall merely make a few quotations. After giving a brief account of former publications, the Bishop remarks as follows: "On looking at the above abstract of my argument, it will be seen that the conclusion, 'we must use *Shin* to render *Elohim* and *Theos*,' rests on the following propositions:

1st. The Chinese do not know any being who may truly and properly be called God; they have therefore no name for such a being, no word in their language answering to our word God.

2d. That this being the state of things, we must seek the general name of their Gods, and content ourselves with the use of the word in Chinese that answers to our words a *God*, *Gods*, as the best that can be done under the circumstances.

3d. That *Shin* is the general or generic name of the Chinese gods, and therefore it follows that this word should be used to render *Elohim* and *Theos* into Chinese.

From the nature and connection of the above propositions, it will also be seen, that to invalidate this conclusion, one of the five following propositions must be sustained.

(a.) The Chinese do know a being, who is truly and properly God, or in other words, the highest being known to them is not a false God, but is the very being whom we call God, whose name is therefore the proper word by which to render *Elohim* and *Theos* in all cases: or,

(b.) Admitting that the Chinese do not know the true God, contend that we should use a relative, not an absolute or generic term, to render *Elohim* and *Theos*, because these words are relative and not absolute terms: or,

(c.) Admitting the highest being known to the Chinese is not truly and properly God, yet affirm that his name or title, and not the generic name of the Chinese gods, should be used to render *Elohim* and *Theos* in all cases: or,

(d.) Admitting the facts to be as stated in prop. (b.) affirm that we should render *Elohim* and *Theos* only when these words are used *proprie*, by the name or title of this highest being, that is, *Shang-te*; and when used *improprie*, they should be rendered by *Shin* or *Shin-ming*: or lastly,

(e.) Admitting that, under the above mentioned circumstances, the generic name of the Chinese gods should be used, if such can be found, deny that *Shin* is this generic name, and affirm on the contrary, that as the Chinese have neither a name for any being who is truly and properly God,

languages, our English *J* is sounded like *Y*. *Jao* therefore, a contraction of *Jehovah*, might be written *Yao*; as we say *halleluia*h for *hallelujah*, that is, *hallelu*, praise ye, *iah* or *jah*, *Yehovah*.

nor any generic name of their gods, and the words *Elohim* and *Theos* must be rendered by a generic term, we have no resource but that of transferring the original word.

All the objections that have been urged against the use of *Shin*, will come naturally under one or other of these heads; and it will promote, we think, a clear understanding of the questions that have been raised, and of all points at issue, to discuss them in this order.”\*

A discussion of all these points, necessarily involves a vast deal of matter, and it must be obvious to every intelligent reader, that an author who lays out such a plan of his work, cannot have conducted his investigations carelessly or loosely, and it is *a priori* probable that the conclusion to which he has arrived, is founded upon extensive examination and sound reasoning.

The Bishop then proceeds to “indicate, in general terms, the positions maintained by those whose pamphlets he proposes to answer, and to discuss the issues made between these several writers and his Essay, in the order above set forth.” †

Two or three extracts from such portions of the Defence as have been received, may serve to assist the reader in forming some judgment as to its general character; although I must acknowledge, the procedure is too much like an exhibition of a brick or two as a specimen of some solid and imposing building.

Dr. Medhurst and his friends addressed a note to Dr. Boone, in reply to a letter of his which they thought unsatisfactory. The Defence contains the note. It states that the “principal” ground of dissatisfaction was, that the letter “omitted any statement that it was quite probable that the missionaries using *Shang-te* for God, would accompany it with such explanations as would, in their estimation, prevent the Chinese from understanding the term as alluding to any being with whom they had been previously acquainted, but to one whose being and attributes are revealed in the sacred Scriptures.” Whether owing to inconsideration or not, it is very evident that the party who join in the note abandon the position which they had before maintained, as to the *suitableness of Shang-te* to express the true God. Bishop Boone avails himself of this circumstance. “From this note, it will appear, that instead of maintaining that *Shang-te* is the true God, Dr. Medhurst’s habit, and that of Messrs. Stronach and Milne was, *carefully so to explain their use of the phrase to the Chinese, as to prevent them from understanding it as even alluding to any being with whom they were acquainted!*” Well may “Dr. M. and his friends give up,” as they do in a “letter of 30th January, 1850, all the native terms as untenable, and propose to use the transferred term, *Aloah*, as the rendering of *Elohim* and *Theos* in all cases!” ‡ With this extract, which plainly illustrates the difficulty felt by these gentlemen in the use of *Shang-te*, it may be well to compare the strikingly confident language of Dr. Legge. He does not hesitate to affirm, that “the Chinese do know the *Being* we Christians call God; they really know *him*, though only in an imperfect manner, the *Being* is the very *same*; *Shang-te* is God over all, blessed forever.”§ It is not without strong reason that the Bishop remarks, in a subsequent part of his Defence: || “We cannot but think that Dr. Legge has a very difficult task before him, whether he appeals to the Chinese cosmogony or the Chinese ritual.”

The following extracts may serve to illustrate the author’s readiness and

\* Defence of an Essay, &c., p. 5, 6. † P. 16. ‡ Page 12. § Page 16. || Page 42.

acuteness : " I have never seen any *assertion*, produced from any Chinese writer, that states his (*Shang-te's*) self-existence from eternity. Dr. Medhurst admits, in his " Inquiry," p. 5, that he has never found such a passage, but seeks to do away with the effects of this fatal admission on *Shang-te's* claim to be regarded as truly and properly God, by adding that ' we nowhere meet with a single passage which speaks of his origin.' But this surely is not enough. Self-existence from eternity is not such a matter-of-course appendage to a Ruler, that it must, if writers only keep silence about it, be inferred. This is an inadmissible escape from the proof manifestly demanded of a point essential to the support of the cause of *Shang-te*. It amounts to this, nobody has predicated this of *Shang-te*, *therefore* we will infer it ; or, in other words, as the point is essential to us, we will beg the question. But to this we cannot consent. The Chinese may never have conceived of or spoken of any being or thing as existing from eternity, in which case the inference would be against the supposition that they regarded *Shang-te* as self-existent from eternity. Or, they may have conceived of and spoken of eternally existing principles, and not mentioned *Shang-te* among them ; in which case the inference against *Shang-te's* self-existence from eternity would be ten fold stronger. This last is the fact ; the Chinese have speculated about eternally-existing first principles, but *Shang-te* is not mentioned among them. These principles are *tau* and *li*, which are the same, that is, the primitive reason, destiny, fate, ' which neither wills nor wishes, plans nor makes,' and *K'i*, the primordial substance, which ' can settle and collect together, make and do.' In regard to the making of the heavens and the earth, Chinese writers are not silent. They do not regard heaven and earth as eternal. They are *made*, and *made in time* ; but SHANG-TE *had nothing to do with the making of them.*"\* He proceeds to illustrate this by quoting at length from a distinguished Chinese writer.

No less illustrative of his candor is the following admission, made to an opponent, who certainly has not shown him any particular courtesy : " Dr. Legge's strictures on my use of the word ' appellative noun' are just ; I wanted the opposite of ' relative,' and the proper term ' absolute' did not occur to me. I am glad that Dr. Legge has called my attention to my mistake, and brought up the question more clearly for discussion, by pointing out the proper terms to be used, namely, *absolute* and *relative*. I regret that I did not express my meaning more accurately."† In this beautifully Christian simplicity of manner does he acknowledge a mistake, which, after all, amounts to nothing more than a mere inadvertence of expression ; and which a reader must be exceedingly captious who would desire to regard it in any other light.

This Defence, and the Bishop's other publications, and his letters on this controverted subject, must be read in full, in order to be rightly appreciated ; and nothing is risked in saying, that a candid reader cannot rise from the perusal of them without a strong impression of the deep conscientiousness, the extensive knowledge, and the sound logical acumen, which distinguish the Right Rev. author.

\* Pages 25, 26.

† Page 46.

## Intelligence.

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CHINA.—Advices have been received from Shanghai to 13th September.

Miss Tenney, who sailed from the United States in March last, in the ship *Tartar*, arrived safely at Shanghai, on the 2d August. She was very hospitably entertained by the Bishop of Victoria, during a stay of three weeks at Hong Kong, and having found an excellent opportunity of proceeding up the coast by a British steamer, she was most cordially welcomed by Bishop Boone and the Missionaries.

The summer had been very warm, and the Missionary Bishop severely indisposed. The need of assistance in the duties of the Mission is most keenly felt, and unless soon afforded, the health of the Bishop will, in all probability, fall a sacrifice.

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FEMALE SCHOOL AT SHANGHAI.—In our last we mentioned that the Foreign Committee had resolved to found a female school at Shanghai, without delay. Several liberal contributions to the Building Fund have been received, and others have been promised. We beg to say to all interested in this most important movement, that an early payment of subscriptions will enable the Bishop to proceed without interruption in the work. The Committee will remit, as fast as funds shall come in.

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AFRICA.—The “Liberia packet” sailed from Baltimore for Cape Palmas, on the 21st December, carrying out the Rev. C. Colden Hoffman and his wife to their station. During his brief visit to this country, this Missionary has been most efficiently engaged in promoting the interests of the African Mission, and now returns to his duty abroad, leaving behind him many who remember him with affectionate interest, and fervent intercession.

The Foreign Committee have advised their senior Missionary at that station, the Rev. John Payne, of his election to the Episcopate by the General Convention, and have urged an early visit to the United States, for the purpose of his consecration.

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EPIPHANY COLLECTION FOR FOREIGN MISSIONS.—The Foreign Committee have addressed a circular to the parochial clergy of the Church, reminding them of the recommendation of the Board of Missions, that a collection should be made by every parish for the Foreign Missionary Department, on



the first Sunday after the Epiphany, or on some other Sunday during the Epiphany season.

In sending this circular into Dioceses where other seasons are set apart for this collection, as in Western New-York, the Committee have no design nor desire to interfere with regulations already established in those Dioceses; but the object is simply to convey some few facts to the clergy, of which they may avail themselves at the proper time.

In the Diocese already alluded to, although diocesan arrangements prevent a collection at this time, yet another period of the year has been there kindly designated for this department; nor should it be overlooked, that notwithstanding the heavy disbursements of that Diocese for Missions within its own borders, the General Society of the Church, including the Foreign Committee, have by no means been forgotten.

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**MISSIONARY MEETINGS.**—An admirable plan has lately been commenced at Boston, under the auspices of the Bishop of Massachusetts. Meetings are to be held at St. Paul's Church, on one Sunday evening in each month, for the purpose of diffusing Missionary intelligence, Diocesan, Domestic, and Foreign, with a view to secure an increased interest in Missions. The following notice in the "Christian Witness," gives a most encouraging account of one of these meetings. We cannot but hope that the idea may be acted upon elsewhere. Why should we not have Missionary meetings in this great heart of the country, New-York?

"A Missionary meeting was holden in St. Paul's Church, on Sunday evening, 1st December, 1850. Prayers were offered by the Bishop, and addresses were made by the Rev. Messrs. Mason, Clark, Randall, Dr. Vinton, and the Bishop, which were attentively listened to, by the largest congregation which we have ever seen in St. Paul's Church, on the occasion of a Missionary meeting. We are much pleased to observe the increased interest which has been manifested in these services, and earnestly hope that this interest may not be suffered to abate. Let Churchmen make it their duty to attend these services themselves, and use their influence to persuade others to go, and we may see the revival of such a Missionary spirit in our midst, as will be manifested, in the form of permanent fruits of great good."

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**MISSIONS OF THE AMERICAN BOARD.**—The Forty-first Annual Report of this important institution has been published, and contains many statements of great interest to all concerned for the extension of the Gospel of Christ. Some of these we hope hereafter to extract for our readers. At present we have room but for a brief summary.

The American Board has under its care twenty-four Missions, embracing one hundred and six stations, and twenty-eight out stations. In these Missions are one hundred and fifty-seven ordained Missionaries, and two licensed preachers. Nine of the ordained Missionaries have received a medical education, and there are seven other physicians. Of teachers, printers, &c., there are twenty-five; and of female assistant Missionaries, two hundred and four. The whole number of the labourers, male and female, *sent from this country, and now living*, is three hundred and ninety-five. Six native pastors, twenty-two other native preachers, and ninety-four native helpers, make the whole number of *native* assistants one hundred and twenty-two. The whole number of labourers now connected with the Mission, foreign and native, who depend for their means of living and usefulness on the Treasury of the Board, is five hundred and seventeen.)

The number of Churches formed in the Mission is eighty-five. These contain twenty-five thousand eight hundred and seventy-five communicants. Admitted during the half-year, one thousand nine hundred and sixty-seven, (which is stated to be seven hundred and eighty-two more than are reported to have been received into the Congregational Churches of the State of Massachusetts in the same space of time.)

The schools for training native preachers and teachers are seven in number, and contain three hundred and thirty-nine pupils. In other boarding-schools are seven hundred and fifty-five pupils. In free-schools are twenty-one thousand seven hundred and thirty children, of whom about one-half are in the Sandwich Islands. There are twelve printing establishments with seven type foundries; during the last year nearly thirty-eight millions of pages were printed.

The receipts of the last year amount to \$251,862, of which \$8,249 were contributed from foreign lands, and a large portion of this sum from *native Mission Churches*. The expenditures of the year were \$251,862. The Executive expenses amounted to \$34,211, as follows:—Travelling agents, \$15,703; salaries of three secretaries and one treasurer, \$6,650, (of which \$3,300 are paid from a reserved fund, and do not form an annual charge upon current receipts;) clerk hire, \$2,500; office and miscellaneous expenses, \$3,574; Missionary publications, (beyond the amount received from subscribers,) \$8,284.

The Missionary publications are published in great numbers, and widely circulated, without any design or expectation that they shall be self-supporting. Of the "Missionary Herald" alone there were published seventeen thousand six hundred and twenty-five copies. The aggregate number of copies of all the publications for the year was one million seven hundred thousand.

Besides the three Secretaries and the Treasurer, and several subordinate officers, whose duties are at home, the Board employ thirteen District Secre-

taries, who are actively engaged in prosecuting a travelling agency, for the purpose of promoting the cause of Foreign Missions, by addresses and conversations, and by extending the circulation of the publications of the Board. An additional agency of a most acceptable character has been performed to a considerable extent, by Missionaries who have temporarily returned from the foreign field.

The whole report forms a volume of two hundred and twenty closely printed pages, and well deserves the perusal of every Christian believer.

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**SECRETARY AND GENERAL AGENT OF THE FOREIGN COMMITTEE.**—The Rev. P. P. Irving having declined a re-election to the office of Secretary and General Agent, in consequence of his having formed a parochial connection, the Foreign Committee have appointed the Rev. James W. Cooke, Rector of St. Michael's Church, Bristol, R. I., to that office. Mr. Cooke has accepted the appointment, and enters immediately upon his duties. His time will be given chiefly to an active agency, for the purpose of extending the Foreign Missionary work of the Church.

The Rev. Mr. Irving has accepted an appointment as Local Secretary of the Foreign Committee, and will continue in charge of the office in New-York, of the ordinary correspondence of the Committee, and also of the Foreign Department of "The Spirit of Missions."

By this arrangement a division of labour has been secured, which will, it is believed, result in the increased efficiency of the Foreign Department, without any additional expenditure beyond what has been heretofore incurred.

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**FUNDS.**—The Treasury of the Foreign Committee is in urgent need of immediate supplies. The arrangements contemplated, and already partially made, for an increase of labourers abroad, will render necessary a very considerable advance upon the contributions of late years.

It is requested that contributions for the Treasury of the Foreign Committee be sent to the Mission Rooms, 2 Park Place, to the care of the Rev. Mr. Irving.

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**BISHOP BOONE AND THE SHIN QUESTION.**—We ask attention to the original communication in this number on the foregoing subject, which has been kindly furnished by a member of the Foreign Committee.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from November 15 to December 15, 1850.

|                                                                                           |               |
|-------------------------------------------------------------------------------------------|---------------|
| <b>MASSACHUSETTS.</b>                                                                     |               |
| <i>Miscellaneous</i> —T. E.....                                                           | 5 00          |
| <b>RHODE ISLAND.</b>                                                                      |               |
| <i>Newport</i> —S. S. Zion, for Cape Palmas Ch.....                                       | 12 00         |
| <i>Providence</i> —Sundries, by R. M. Larned, for use of Mrs. Hening.....                 | 202 00 214 00 |
| <b>NEW-YORK.</b>                                                                          |               |
| <i>Brooklyn</i> —Holy Trinity, (omitted last month) for supp't of Miss Tenney, China..... | 100 00        |
| <i>Esopus</i> —Ascension.....                                                             | 18 00         |
| <i>Hudson</i> —Christ, ed. C. Curtis, Af.....                                             | 20 00         |
| <i>New-York</i> —Miscellaneous.....                                                       | 2 41          |
| A Manager of Colored Home.....                                                            | 15 00         |
| W. A. S., Africa.....                                                                     | 50 00         |
| Intercession.....                                                                         | 10 25         |
| W. G. Peshine, Ch. and Africa..                                                           | 3 00          |
| Mediator, S. S.....                                                                       | 10 00         |
| <i>Pottersville</i> —G. H.....                                                            | 3 00 231 66   |
| <b>WESTERN NEW-YORK.</b>                                                                  |               |
| <i>Buffalo</i> —S. S. St. John's, Cavalla....                                             | 3 00          |
| <b>NEW-JERSEY.</b>                                                                        |               |
| <i>Princeton</i> —Trinity.....                                                            | 10 00         |
| <b>PENNSYLVANIA.</b>                                                                      |               |
| <i>Brownsville</i> —Anon., for Miss Jones..                                               | 5 00          |
| <i>Frankfort</i> —S. S. St. Mark's, Africa,                                               | 23 94         |
| <i>Holmesburg</i> —Emmanuel, Africa \$1, and Cape Palmas Ch., \$2 50....                  | 3 50          |
| <i>Philadelphia</i> —Atonement, for fem. school Shanghai.....                             | 7 10 44 54    |

### VIRGINIA.

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|-------------------------------------------------------------------------|--------------|
| <i>Richmond</i> —Monumental.....                                        | 81 25        |
| St. Paul's.....                                                         | 139 44       |
| A member of St. Paul's.....                                             | 60 00        |
| <i>Winchester</i> —Christ Ch., by Rev. Mr. Walker, Africa and China.... | 10 00 290 69 |

### NORTH CAROLINA.

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|----------------------------------------------------------------------------|-------|
| <i>St. John's in the Wilderness</i> —By H. Trescott, R. A., Charleston.... | 33 80 |
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### SOUTH CAROLINA.

|                                                         |             |
|---------------------------------------------------------|-------------|
| <i>Grahamville</i> —Holy Trinity, Africa and China..... | 16 93       |
| <i>Charleston</i> —St. Philip's, Africa....             | 21 00       |
| Monthly Lecture.....                                    | 0 56        |
| <i>Richland</i> —Zion, Cavalla.....                     | 10 00 48 49 |

### GEORGIA.

|                                 |            |
|---------------------------------|------------|
| <i>Columbus</i> —Trinity.....   | 63 05      |
| St. Mary's, $\frac{1}{2}$ ..... | 4 00 67 05 |

### KENTUCKY.

|                                                              |      |
|--------------------------------------------------------------|------|
| <i>Louisville</i> —C. A., Children's Offerings, Cavalla..... | 2 00 |
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### OHIO.

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|-------------------------------------------------|-------|
| <i>Dresden</i> —Zion, Africa and China... 10 00 |       |
| <i>Lyme</i> —By Rev. A. B. Bronson..... 7 00    |       |
| <i>Madison</i> —St. Matthew's, Af. & Ch.. 5 00  |       |
| <i>Wakeman</i> —By Rev. A. B. Bronson.. 1 20    | 23 20 |

### MICHIGAN.

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| <i>Detroit</i> —"Sigma,"..... | 4 00 |
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### MISSOURI.

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| <i>Boonville</i> —Missionary Station..... | 4 50 |
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Total.....\$981 93

(Total since June 15, \$8,816 81)

Contributors will please address all remittances for the Foreign Treasury, to the Mission Rooms, 2 Park Place, New-York.













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